

THE CHRONICLE

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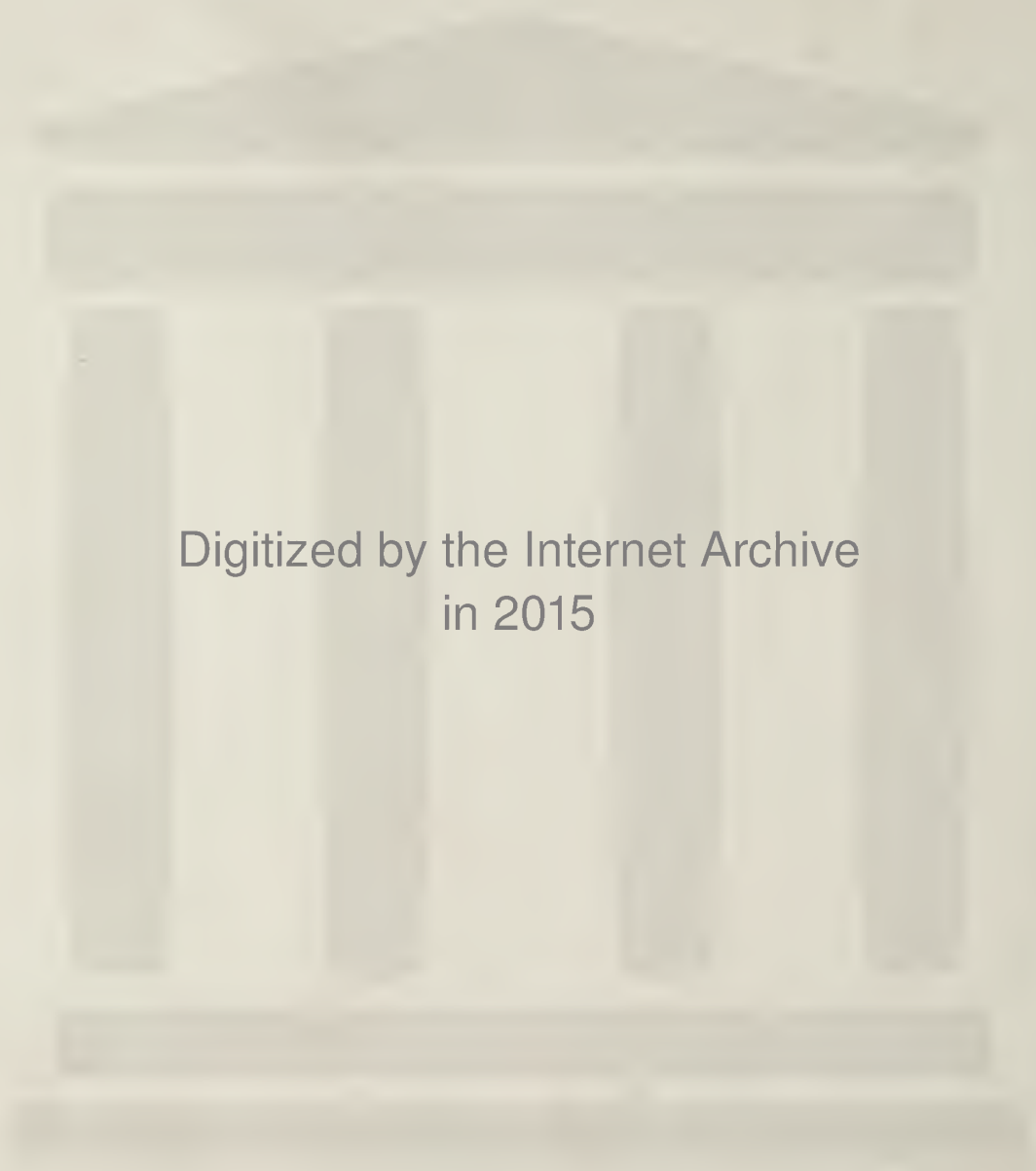
LONDON MISSIONARY SOCIETY

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No. 39.—NEW SERIES.]

MARCH, 1895.

[PRICE ONE PENNY.]

### FOUNDERS' WEEK, 1895.

**F**OUNDERS' WEEK one hundred years ago seems to have been a time of intense enthusiasm and excitement, and those who launched the Society upon its honoured course did so with hope and large expectation. But their faith was like that of Abraham. They were confident of a Divine commission and were assured of Divine help, but they were launching out upon an unknown enterprise.

It is interesting and instructive to find in the early records of the proceedings of the Directors reference to the inquiries made, and special papers prepared, about various countries and their inhabitants, showing how our fathers had to grope along from point to point in the new enterprise to which God had called them. Missionary methods which have become established by the process of selection from many experiments were as yet untried. Missionary problems, which have become graver and more pressing as the work has advanced, had not yet arisen above the horizon of thought. All the varied machinery of missionary work had yet to be created. The Founders of the Society adventured great risks, in the confidence that the Divine Teacher would show them how they ought to act, and that the Divine Captain would lead their enterprise to a successful issue.

A century has now passed—a century of marvellous change and of conspicuous progress. A century is not a

long time in the evolution of any of God's great purposes in nature or in human life, but even the century of slowest movement would afford sufficient space for the institution of a clear comparison between its beginning and its close, and the past century has seen more widespread and more rapid movements than any other within historic times. We rejoice this year in the history of the past. We praise God for the faith and courage of the Founders of the Society, for the heroism of its first missionaries, for the noble succession of men and women who have followed them, and who have, in many cases, won an imperishable name among the leaders in God's host. We recognise God's hand and God's blessing in the opening of field after field of labour, and in the large and varied results of the work which has been done.

But simply to glory in a great past is a sign of old age and decay. The time seems most opportune for a careful estimate of the present position of the work of the Society, preparatory to girding up our loins for a fresh advance. Founders' Week this year should be a time of new beginning, of yet more strenuous effort and more consecrated service, as well as a time of grateful and rejoicing review. In order to further as much as possible this great purpose, the arrangements for the celebration of the week are being so shaped as to combine in the fullest and most effective fashion information and appeal. [† is proposed to devote the days from September 21st to

28th to a series of missionary gatherings which will be held in Loudon. The young, to whom we naturally look as the hope and strength of the future, are to take the lead in our great celebration, and in a meeting for thanksgiving and consecration on Saturday, September 21st, are to voice the feeling which is in the hearts of all the Society's friends, that, great as the past has been, by God's blessing our faces are towards the future with the expectation that it will be greater still.

On Sunday, September 22nd, it is hoped that the pulpits of a number of the largest Congregational churches in London will be open to the Society, and that eminent preachers of various denominations and from various places will assist us in setting forth the great principles and claims of the missionary enterprise.

Monday will be devoted chiefly to praise and prayer. On the four following days of the week the meetings will take a more practical form. Morning, afternoon, and evening will be devoted to a Missionary Convention, at which the present condition of every part of the Society's widely extended field of labour will be passed in careful review, and some of the most important and pressing questions of missionary policy will be discussed. The programme as at present printed is necessarily only tentative, and may probably be modified in some minor details. It represents, however, substantially what is expected to be the course of the proceedings, and it will be seen that it covers a very varied and a very important series of subjects. The morning and afternoon sessions will be devoted to meetings of an educational and practical character. Descriptive papers, in which an account will be given, not only of the present position of the work, but also of its special difficulties, opportunities, and needs in each part of the mission-field, will alternate with discussions on such subjects as the vexed question of education in its various aspects, the training of the native ministry, the provision of Christian literature in the mission-field, the development of the native church, industrial missions, medical missions, and the special work of woman in the mission-field. In the evenings of these days public gatherings of a more popular character will be held, at which the claims of missions will be urged and enforced from various points of view. Missionaries of the Society in all parts of the mission-field, and in every branch of work, will be asked to write papers on the subjects about which they are most competent to treat, and all the missionaries who are at home on furlough will be invited to take some part in the proceedings.

Having regard to the union of Christians of various

denominations in the formation of the Society, and the appeal which has been made throughout its history to the broader and more undenominational side of Christian life, it is but fitting that representatives of various denominations and of all the great missionary organisations in the British Isles, on the Continent, and in America, should be invited to take part in the proceedings. The Directors also propose to ask every Auxiliary of the Society to appoint a delegate to represent it, and, by the kind co-operation of the London Congregational Union, it is expected that accommodation will be found for all delegates from auxiliaries and representatives of other societies who may require it. If the Directors' invitation is heartily responded to, the meetings ought to prove of great value, not only to the Society, but to the cause of missions in general.

The responsibility for the arrangements connected with these meetings necessarily rests upon the Board; but the real success of the meetings as a great spiritual force will depend upon the spirit in which they are entered upon. It is hoped that all who write papers or deliver addresses will be stimulated by the occasion to do their best; but it is indispensable that all who take part in the meetings should be under the power of a great spiritual influence, if the occasion is to be what it ought to be, and what we long that it shall be.

As Founders' Week one hundred years ago was prepared for by fortnightly meetings for prayer, continuously held from the beginning of the year until the time when the great gatherings were held in September, so in preparation for our celebration of Founders' Week there must be the same spirit of supplication poured out upon the churches, if the enthusiasm of the past is to be repeated and the great force now in the hands of the churches for the missionary enterprise is to be made truly effective during the new century. R. WARDLAW THOMPSON.

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### WEEKLY PRAYER MEETING.

THIS meeting is held each Monday from 12 to 1 o'clock in the Board Room at the Mission House, 14, Blomfield Street, E.C. Business men, young people from offices, even though able to remain but a part of the time, and all friends of missions, are heartily welcomed. The following will preside during March:—

March 4.—The Rev. H. Arnold, Lavender Hill.

„ 11.—

„ 18.—The Rev. W. Skinner, Forest Gate.

„ 25.—The Rev. G. Shaw, Farafangana.





## FROM THE FOREIGN SECRETARY.

THE mission-field presents many illustrations of the familiar truth that the world knows little of, and gives little heed to, some of the best and most faithful workers in its midst until after their work is done. Circumstances bring some men into exceptional prominence, while temperament and opportunity lead others to make their presence and their claims known; but many of the noblest, truest workers for the Master toil on unrecognised, except by Him whose servants they are. Even the Society most closely connected with the workers sometimes fails adequately to recognise the length or the value of their services, because those services have been so quietly and unostentatiously rendered that there has been nothing to attract special attention.

REV. T. DURANT PHILIP, B.A., who has just completed his jubilee and retired from active service, is the son of one to whom the natives of South Africa owe more than to most—the Rev. John Philip, D.D., the friend of Wilberforce and Buxton and the champion of the slave. Mr. Durant Philip entered the Society's service in 1844, and for more than thirty years was engaged in active missionary labours at Hankow, where, in addition to the ordinary work of the station, he devoted himself to the training of young men for missionary service. In 1876 he accepted the invitation of the Mission Church at Graaf Reinet to become their pastor, and laboured for nine years with ever-increasing influence and respect. Then in 1885 he resumed at Lovedale the work of training students for missionary and industrial service, being appointed tutor under a joint scheme in which the Free Church of Scotland and the Congregational Union of South Africa took part. Mr. Philip completed fifty years of service in September last, and has now retired from the post to which he was appointed by the unanimous vote of his brethren in South Africa, having spent a long life in incessant and most valuable labours. The Congregational Union of South Africa expressed their appreciation of these services so unostentatiously yet faithfully rendered in a congratulatory address. The Directors of this Society have now given expression to their feeling in a resolution and letter.

THE prominence of the missionary element in the Christian Endeavour Societies and Young People's Guilds, which are now being formed throughout the churches, is a very encouraging feature of the times, but, like all other young growths, it sometimes needs a little guidance. There is one direction in which the missionary interest of the members of these Societies is

being developed which is likely to prove not a little troublesome. It is in connection with the desire for direct correspondence with the mission-field. A considerable and increasing number of requests now reach the Mission House from the missionary secretaries of Christian Endeavour Societies asking for "the names of two or three missionaries in each part of the field with whom we may enter into personal correspondence, and who would be likely to send us three or four times a year a letter about their work." Such requests give evidence of a most kindly feeling, and if they could be gratified they would doubtless result in stimulating a considerable amount of personal interest in missionaries; but those who write have little conception of the burden which they are unconsciously laying on the shoulders of the missionaries. The work in most parts of the mission-field is so extensive and so varied that it makes very large demands upon the time and strength of the workers. They have to write from time to time lengthy letters to the Society; they have to correspond with their own friends, and in many cases especially with their own children who are away from them. Many of them receive a considerable amount of help from the churches and schools for the support of teachers, Bible-women, and orphans, and for more general purposes of missionary work. All these special gifts involve special correspondence, if the interest of the givers is to be sustained. Any one who has tried to write three or four long letters in succession knows how large a demand they make upon the time and the thought. If the experiment of writing such letters be made with the thermometer at 90° in the shade, the burdensomeness of the task will be more fully appreciated. It is not surprising that many of our missionaries fail to satisfy in the matter of correspondence the wishes of those upon whom they are dependent for special grants of money. Now, if in addition to the necessary correspondence already referred to, the missionary is expected to write three or four times a year in reply to the letters of members of Christian Endeavour Societies and Guilds in different parts of this country, and to write such letters as will really interest and inform them, it is not difficult to see that the tax will become a very serious one. I venture to ask those who have influence with the members of such associations to try to explain to them the real difficulty, and in some cases the unreasonableness of what they are wishing.

R. WARDLAW THOMPSON.

## FROM THE HOME SECRETARY.

THE Centenary Fund stands, at the time of writing, at more than £49,000. This is encouraging, and leads one to hope that we shall far exceed the £100,000 for which the Directors have appealed. There can be little doubt that as we get further into the Centenary Year we shall move faster. I trust before the end of the year we shall find increased activity in all the churches. The following is a list of the special meetings which are to be held in March, in addition to the ordinary deputation work of the month, which is exceedingly heavy:—

- March..... 3-7—Monmouthshire, Blaenau District—Rev. E. Lloyd.  
 „ 4—Lincoln—Revs. J. G. Rogers, B.A., and J. Chalmers.

- March ..... 5—Staffs Congregational Union at Wolverhampton—Home Secretary.
- „ 5—Metropolitan Tabernacle—Revs. J. G. Rogers, B.A., J. Chalmers, Dr. Newman Hall, Rev. J. M. Gibbon, and Editorial Secretary.
- „ 6—Lancashire Congregational Union Meeting at Southport—Rev. Eric Lawrence.
- „ 6—Kingston-on-Thames—Revs. E. P. Rice, B.A., W. Pierce, W. B. Selbie, M.A., and J. Wills.
- „ 7, 11—Edinburgh—Revs. Stanley Rogers, E. Lewis, J. Chalmers, Miss Budden, and Foreign Secretary.
- „ 9, 14—Dewsbury District—Dr. Goodrich, Rev. Eric Lawrence, Dr. Bruce, Rev. A. A. Dignum, and Mrs. Bryson.
- „ 12—Aberdeen—Rev. J. Chalmers and Foreign Secretary.
- „ 13—North Devon Conference at Barnstaple—Revs. Urijah Thomas, and E. P. Rice, B.A.
- „ 13—Dundee—Rev. J. Chalmers and Foreign Secretary.
- „ 14—Airdrie—Rev. J. Chalmers.
- „ 14—Wolverhampton—Rev. J. G. Rogers, B.A., and Foreign Secretary.
- „ 17—Torquay, Newton Abbot—Rev. J. Chalmers.
- „ 18—Torquay and Exmouth.—Rev. J. Chalmers.
- „ 18—Horsham—Rev. S. J. Whitmee, and Rev. J. P. Perkins.
- „ 18—Nottingham—Rev. J. G. Rogers, B.A., and Rev. C. S. Horne, M.A.
- „ 19—Gravesend.
- „ 19—Plymouth—Rev. C. A. Berry, D.D., and Rev. J. Chalmers.
- „ 19—Leicester—Rev. C. S. Horne, M.A., &c.
- „ 19—Salop Congregational Union Meeting at Wem—Home Secretary.
- „ 19—Suffolk Congregational Union Meeting at Hadleigh—Editorial Secretary.
- „ 19, 20—Cumberland Union Meeting, Cockermouth—Rev. Stanley Rogers.
- „ 19, 20—Monmouthshire Union at Maesycwmwr—Rev. S. McFarlane, LL.D.
- „ 20—Bristol—Rev. C. A. Berry, D.D.
- „ 21—York—Rev. W. Hardy Harwood, and it is hoped Rev. Eric Lawrence.
- „ 21—Bath—Rev. Dr. Berry and Miss Budden.
- „ 21—Wolverton—Rev. T. Bryson and Home Secretary.
- „ 25—Sunderland—Revs. W. Hardy Harwood and S. McFarlane, LL.D.
- „ 26—Newcastle-on-Tyne—Revs. Dr. Goodrich and W. Hardy Harwood.
- „ 26—North Wales English Union Meeting at Wrexham—Rev. J. G. Rogers, B.A.
- „ 26—Wakefield—Revs. Arnold Thomas, M.A., and A. Rowland, LL.B.

- March ..... 26—Cardiff—Rev. J. M. Gibbon, &c.
- „ 26, 27—Devon Congregational Union Meeting at Torquay—Rev. S. Pearson, M.A.
- „ 27—Bradford—Revs. Arnold Thomas, M.A., and A. Rowland, LL.B.
- „ 28—Sheffield—Revs. Arnold Thomas, M.A., and J. Richardson.

THE foregoing list shows that we are at any rate holding many meetings, the only anxiety I have about them is lest they should fail of the highest results through not being followed up. Many impressive missionary meetings do not bear the fruit that is expected, through a lack of immediate action. The iron is not always struck when it is hot. We should use the excitement and stir made by these meetings for the improvement of our organisation, which would show itself in the enrolment of new subscribers.

THE term "Centenary" reminds one forcibly of the number 100. Might not some of us be helped to larger giving, if we endeavoured to make our gifts have reference to the same figure? Some who have only been giving us an odd penny or two might immediately give, or collect, one hundred pennies; others should aim at a hundred sixpences, or shillings, or half-crowns, or sovereigns, and so forth. Some, perhaps, will be able to take a larger measure, and aim at one thousand. Several of our friends have given £1,000; perhaps they have remembered that the Society has sent out 1,000 missionaries in the hundred years. A few days ago I had an offer from a lady of 1,000 farthings, and I am expecting them in due course.

GIFTS of every kind are frequently reaching me. A lady is sending a picture of Loch Achray, by Mr. T. H. Gibbs, to be sold for the benefit of the Society. We frequently have gifts of jewellery. These have generally been disappointing, because we have obtained a very much smaller price than they originally cost. We have so far destined them for the melting pot, but I am hoping that if any of our friends can send us some choice saleable jewellery, we may exhibit it in our new Book Saloon, and obtain purchasers who are ready to give a fair price.

ONE more suggestion may be worth making. Are there not many families in our constituency which should act as families in this Centenary matter? This, of course, is the obvious way where the family is united under one roof; but I have in my mind the idea of united action by families that are widespread.

ARTHUR N. JOHNSON.

#### FROM THE EDITORIAL SECRETARY.

AIDED by the skilful pen of the Rev. H. Elvet Lewis, of Llanelly, we have published Welsh translations of two of our Centenary leaflets—viz., the eight-page leaflet setting forth the occasion and how we propose to celebrate it, and a leaflet on woman's work, entitled "Forward." Their Welsh names are "Can-mlwyddiant Cymdeithas Genhadol Llundain" and "Yn Mlaen! Apêl at Wragedd ein Heglwys." I shall be happy to send copies for gratuitous circulation to any Welsh-speaking congregation supporting the Society. GEORGE COUSINS.



## PROCEEDINGS OF THE BOARD.

*Board Meeting, January 29th, 1895.*—A. J. SHEPHEARD, Esq., in the chair. Number of Directors present, 57.

The Foreign Secretary introduced Dr. C. B. Mather on his return from Central Africa.

The return of the Rev. J. A. and Mrs. Houlder to England, in consequence of the French occupation of Tamatave, was approved.

The Directors expressed their joy and satisfaction in the evidence of the progress and firm establishment of the Tanganyika Mission, Central Africa, afforded by the fact that three native converts are already deemed capable of being entrusted with the work of teaching among their fellow-countrymen in out-stations belonging to the Mission; and they also approved the proposal to establish a new station on the Ulungu Plateau as near as possible to the Liendwe Valley, under the charge of the Rev. D. P. Jones, with Mr. Nutt as his assistant.

*Board Meeting, February 12th, 1895.*—A. J. SHEPHEARD, Esq., in the chair. Number of Directors present, 52.

The Rev. J. A. Houlder, of Tamatave, met the Directors on his return from Madagascar.

It was reported that the Centenary Fund had reached £49,150.

The Foreign Secretary stated that he had that day received a telegram from Mr. Pratt, of Sydney, reporting the safe arrival of the *John Williams* at that port after her first voyage in the South Seas. All were well on board, and everything had been satisfactory.

On the recommendation of the Melbourne Auxiliary Committee, the offer of service of Miss Harband, sister of Miss Harband, of the Madras Mission, was accepted, subject to her passing the usual examination.

The continuance of the Rev. W. G. Brockway, B.A., at Calcutta, as pastor of Union Chapel and to superintend the city Bengali work, was approved; also the settlement of Miss Simmons at Jammalamadugu.

The Board sanctioned the marriage of the Rev. G. H. Macfarlane, of Cuddapah, to Miss Cuthbert, of Coimbatore; and accepted the resignation of Miss Gookey, of Vizagapatam, in view of her approaching marriage to Mr. F. J. Moss.

The Directors received with very great regret the information that the Rev. Griffith John, D.D., of Hankow, feels it to be his duty to remain in China during the present disturbed state of that country.

The following letter from the Rev. W. Major Paull, one of the Secretaries of the British and Foreign Bible Society:—

“DEAR MR. WARDLAW THOMPSON,—I have much pleasure in forwarding you the following extract from the minutes of the meeting of the Committee:—

“The Secretaries having called the attention of the Committee to the fact that the London Missionary Society was now celebrating its Centenary, it was unanimously resolved ‘That the cordial congratulations of this Committee be conveyed to the Directors of the London Missionary Society on the occasion of its Centenary.’

“The intimate connection which has subsisted between the Societies for so long a period renders this event one of great interest to the Committee. For many of the Society’s transactions it is indebted to the missionaries of your Society, a debt

which it has been the pleasure and privilege of the Committee to repay by generous grants of the printed Scriptures whenever required by the various Missions. It is their confident hope that the happy co-operation which has been so advantageous to both Societies in the past will continue until ‘the knowledge of the Lord shall cover the earth.’—Believe me to be, yours very faithfully,

“WM. MAJOR PAULL, Secretary.”

## NO MONEY!

NO money! Yet brothers and sisters are dying.  
No money! Yet millions in darkness are lying.  
Oh, Christians, arise from your wealth and your ease,  
And seek, whilst you may, these cries to appease.

No money! To teach them that Jesus waits pleading.  
No money! To send them the joy they are needing.  
Your brothers, my brother, are grappling with death,  
Your sisters, my sister, with fast failing breath,

Are asking for help which your hands are withholding,  
Whilst ye, in your comfort, your arms are now folding.  
In gloom they await, but for answer they gain,  
“No money!”—that bitter and solemn refrain.

No money! Yet teachers and preachers are waiting,  
Impatient with standing, while men are debating  
How much they can “spare” from their treasures of gold,  
How much they will “miss” if they do not withhold.

What we like, we must have, though the cost may be dear,  
Though the money we spend might be used to quench fear  
From the breasts of the saddened and sorrowful mothers,  
From the hearts of our suffering sisters and brothers.

Oh, daughters of Zion, the Father is calling;  
He needeth your help, for your sisters are falling!  
Oh, women that rest in the shelter at ease,  
Come offer *your* part of the load to release.

Must we call back the men from the vineyard of God?  
Shall we fail to trace footsteps the martyrs have trod?  
Shall we rest in our luxury, heedless of cries  
From agonised heathen—of heartbroken sighs?

Must we cry the word “Halt!” to the soldiers awaiting?  
Must we tell them to stop, in measured tones stating  
That money is wanting—that heathen must die—  
That still in their misery our brothers must lie?

Oh, people of England, ye heirs of her glory,  
Work, give, that the heathen may hear the glad story;  
Nor let it be said that the work of our King  
Must fail because money we loiter to bring.

MINNIE L. HASKINS.

## HONG KONG MEDICAL MISSION.

THE prospect of the return of Mr. J. C. Thomson, M.A., M.D., to Hong Kong, to resume the superintendence of the Medical Mission there, has given his former colleagues and the Directors alike great satisfaction. The disappointment felt by his decision to return to Scotland for theological study at the beginning of last year, was as great as is the present satisfaction, and it was only a deep sense of longing to spend his life and strength in the direct ministry of the Word that led Dr. Thomson to sever himself from what had

proved in his hands a most successful and promising work. The testimony borne in our last Report, shortly after his resignation, will bear repetition now that he is joining himself afresh to the important sphere occupied by him for six years. In 1889 "he entered upon his work," that Report said, "under most delicate and critical conditions; but, by his ability, firmness, and singleness of purpose, has succeeded in overcoming all the difficulties of his position, and has so directed a movement of local philanthropy that it has become a well-equipped and powerfully influential agency of Mission work. The new Nethersole Hospital, erected on the Mission land in Bonham Road, was opened on September 5th (1893), and the older Alice Memorial Hospital building was at once altered and improved so as to give more accommo-

dation for the work of the out-patient department. The two buildings now provide ninety-seven beds for in-patients, the needs of women, as well as of men, being specially cared for. The boon which this benevolent ministry of healing confers on the poor of the native community is evident from the record of work." A more detailed account of the Medical Mission, with photographs, appeared in the February CHRONICLE last year. After Dr. Thomson had been at home some time, he was

appointed to assist the Rev. A. N. Johnson, M.A., in the special pressure of work involved in anticipation of the Centenary celebration, and rendered valuable help in that capacity until the vacancy occurred at Hong Kong, through the resignation of Dr. Burton. He sailed for China on February 3rd, and a week before that a very interesting valedictory service was held in the Established Church, Lockerbie, which took the form of a united meeting of the three Presbyterian churches in the town, and was taken part in by the Rev. J. A. Johnston, minister of the parish, and the Rev. D. Thomas, of the United Presbyterian Church, while

the Rev. J. D. Mac Gilp, of the Free Church, wrote regretting his absence on the ground of his having unavoidably to fulfil an engagement in Edinburgh. Mr. Johnston offered prayer and read appropriate passages of Scripture. Dr. Thomson's address was a sort of sequel to previous addresses on the results of missions in China, delivered in the Free Church, and on missionary methods in South China, delivered in the United Presbyterian Church; and its keynote was the fact of individual personal responsibility on the part of every follower of the Lord Jesus Christ for the fulfilment of the missionary commission. This he sought to impress by a description of the present position of affairs in Canton and its out-stations, followed by a broader view of the work in China as a whole, and in India, showing the pressing need



MR. J. C. THOMSON, M.A., M.D.

of more men and more women at nearly every one of our stations in those great fields. He urged his townsmen to consider whether the time had not come for them to fall into line with the Forward Movement in missions that is now being proclaimed by nearly all the great societies. They were represented in every colony nearly, and on every sea, by men who had left Lockerbie for purposes of commerce; surely the time was ripe for their having more



than a single representative in the wide mission field. Men talked of expecting great things of God. God expected great things of them ; and it lay with each man and woman present to pray the Lord of the harvest to send forth reapers to His harvest, so ripe and so abundant, and then to put themselves in His hands, that through themselves their prayers might be answered, in personal service, in their gifts, or in whatever way might be made possible to them. The Rev. D. Thomas then very earnestly and affectionately committed Dr. Thomson, with his wife and family, to God in prayer, and a deeply impressive meeting was brought to a close.

### THE OPIUM WAR.

DEAR MR. EDITOR,—Controversy, I know, is properly excluded from your pages, but by the appearance in the leading article of your February issue of what is equivalent to an advertisement of Mr. H. N. Lay's "Note on the Opium Question," with the added sting of a suggestion that this pamphlet has not yet been answered, you have yourself opened the door to controversy, and I hope that before you close it again you will let me in and grant me a brief hearing. Think how it must grieve our China missionaries—Legge, Chalmers, Sadler, Griffith John, Arnold Foster, and, indeed, all of them without exception—to learn that a leading article in the L.M.S. CHRONICLE defends the Opium War. Think of the impression those few lines will leave on the minds of your readers who are not well acquainted with the facts. Truly it is a case in which the Master is wounded, however unintentionally, in the house of His friends.

First, let me say, Mr. Lay *has* been answered. In 1892 Sir Thomas Wade and Mr. Lay, at a public meeting held in the Rooms of the Society of Arts in London, tried to justify the first war between Britain and China. Shortly after, Mr. Lay delivered the substance of his "Note" as a lecture. I answered both these gentlemen at the meetings, and wrote a fuller reply, which was published by the Anti-opium Society. This blue-covered pamphlet to which your article refers was not published until 1893, and I did not see it until you called my attention to its existence. Mr. Alexander, Secretary of the Anti-opium Society, also wrote a reply, which he presented to the Royal Commission on Opium in 1893. Both these replies may be obtained from him by application at Finsbury House, Blomfield Street. Whether anyone has expressly replied to the so-called Blue-book I do not know, but it contains nothing of importance which was not in the lecture.

As to the subject of the controversy, let me say that Mr. Lay's pamphlet ascribes the war to Chinese pride and folly ; to the weakness, venality, and unveracity of the Mandarins. What he says upon this subject is largely true ; though even here he exaggerates, and there is an offset on the other side

of which he seems to be oblivious. But even if every atom of his charges against the Mandarins were admitted, his pamphlet is still but a half-truth ; and just one of those half-truths which lead to an entirely false conclusion. Nelson at Copenhagen put the telescope to his blind eye. Mr. Lay reads historical documents with his eyes shut to the main facts, the root-causes of events. The great Civil War in America is more recent history than the Opium War. Treat that war as Mr. Lay has treated the Chinese war, and you can easily prove that it had nothing to do with slavery. The North fought for the Union ; the Southerners for States' rights. Discreetly forget the Fugitive Slave Law, the fierce struggle in Kansas, the attack on Senator Sumner, Uncle Tom's Cabin, John Brown at Harper's Ferry, and the other antecedents of the war ; then you may re-write your history and assert that the North did not fight to emancipate the slaves, nor the South to maintain them in servitude. Yet we know that slavery was the real origin of the war, and emancipation its chief consequence. So in China, whatever the blindness and the badness of the Mandarins, there was a contraband opium trade. The Chinese Government tried to put it down ; out of that effort the war arose. The British fought for the opium-smugglers, and in the end reimbursed them and re-established them in their former position. Listen to Mr. Gladstone's judgment on the war, delivered in Parliament in 1840 :—"They gave you notice to abandon your contraband trade. When they found that you would not, they had a right to drive you from their coasts, on account of your obstinacy in persisting in this infamous and atrocious traffic. . . . A war more unjust in its origin, a war more calculated to cover this country with permanent disgrace, I do not know, and I have not read of. . . . Although the Chinese were undoubtedly guilty of much absurd phraseology, of no little ostentatious pride, and of some excess, justice, in my opinion, is with them ; and whilst they, the Pagans, the semi-civilised barbarians, have it on their side, we, the enlightened and civilised Christians, are pursuing objects at variance both with justice and with religion."

Alas ! Mr. Gladstone's eloquent words are backed by incontrovertible and uncontroverted facts. Would not I, would not every missionary to China, rejoice exceedingly, if by any means it could be shown that the great Liberal statesman had been misinformed ! But I know too well that those terrible words were not lightly nor causelessly uttered. Could you grant me space I would prove their truth to demonstration. As it is, forgive my egotism in referring your readers to my "British Opium Policy," published in 1876, in which they will find the whole evidence set out at length ; not a one-sided account, but an honest attempt to tell the whole story, nothing extenuating, setting down naught in malice. There the reader will find Mr. Lay anticipated and refuted, years before his pamphlet appeared.

No ; the attempt to whitewash the Opium War is vain. It



is a sad, dark story, painful and humiliating in the extreme; but he best loves and serves his country who exhorts to national repentance—not he who endeavours to conceal the traces of our guilt.—I am, yours sincerely,

F. STORRS TURNER.

Tunbridge Wells, February 8th, 1895.

[Mr. Horne's "Story of the L.M.S.," which Dr. Horton in his article was reviewing, was issued by the Society and carries the Society's *imprimatur*. Dr. Horton's reference to Mr. Lay's "Note" was, of course, observed; but, as his article was headed with his name and conveyed his individual opinion alone, we did not think it necessary to append any editorial criticism, but left it to stand on its own merits. In fairness to the other side, however, we have gladly given the Rev. F. Storrs Turner the opportunity he asked for of stating the case.—THE EDITOR.]



## A FASCINATING STORY.

MRS. MA, OF AMOY.

THE scene where our story opens is one of the most picturesque in all the region round about. Mountain ranges that rise one above the other and mighty peaks that shoot out abruptly from them, as though they were ambitious of reaching the clouds, and great valleys where the shadows of love to gather, as if to hide from the floods of light that the great sun flings with such luxuriance across the tops and down the sides of the scattered giants, are the perpetual pictures that meet the eye. "The great Southern warrior" that rears its stately head near by is the one feature in the landscape, however, that has a never-ending charm about it. It seems, indeed, as though it has been placed there by God to educate men in the study of Nature's divine art, and to solace the toiling men and women, whose lives are spent within sight of it, by the exquisite and changing pictures that Nature, with unwearying and loving patience, daily paints upon it. At one time it is seen luxuriating and revelling in the rays that pour down in constant floods from a cloudless sky. The blue heaven, whose face is unruffled, and that seems so far away in the distance, looks down upon it with placid content, whilst it stands out one mass of blazing, glorious light.

At another time its mood has changed. The sky is covered with flying clouds, and anon its summit is shrouded in shadows that make it look sombre and thoughtful, and then again a sudden burst of sunshine crowns its head with summer, and the light, breaking through the rifts in the clouds, streams away down its sides, and sends back the reflection of its own glory on to the sky. The pictures that God's own hand paints upon it are as endless as those of the ka'idoscope, and even at night its wonders do not cease. When the moon and stars shine out brilliantly, and the

Southern Cross can be seen bending gracefully over its head, and the people, worn out with the heat and labours of the day, gather under the banyan tree, around which the night winds love to wander, then it is seen reposing like some giant sentinel, keeping guard over those to whom it daily reveals its glories. How little do they dream of the sweet and subtle influences that have come into their lives through it, and how many a time it has, unknown to them, cast shadows out of their hearts, or given them a sterner purpose in the battle of life.

It was in this region that Mrs. Ma was born, and for fourteen years her life was spent almost under its very shadows. Her home was a poor one, for her father, who was a geomancer, in spite of his pretended knowledge of the secrets of nature, could never earn enough to fill the home with plenty. He ought to have done so, for he professed to know the rule by which the good and evil influences that are supposed to be floating in the air could be controlled. He could select a site in which to bury the dead that would bring prosperity into the lives of the living friends, and make their homes resound with the voices of children, and cause honours and wealth to flow in upon them. He could also tell men how to build their houses, that the spirits of the dead, that at certain seasons are supposed to roam the earth, and avenge themselves on the living for the sorrows they endured when they were men, should find themselves foiled in their fell purpose. He could, too, so manipulate the natiivities of a couple that were going to be betrothed to each other that he could not only predict fortune, and sons, and honours for them in the future, but he could so direct the hand of fate that the evil destinies that hovered over them could be warded off by him, and sunshine and gladness take their places instead. The misfortune was that whilst he declared he knew the secrets by which the lives of others were enriched, he was powerless in directing any of the wealth and prosperity that made others happy to himself or his family.

When she was fourteen, poverty compelled her to go to the home of her betrothed husband to be supported by his friends. From this time the real sorrows of her life began. Her position was made as bitter as it could be in her new home. She was the drudge of the family, and from early dawn to late at night the severest household duties were assigned to her. At eighteen she was married, and though her life became easier for a time, she was soon destined to realise sorrow in its bitterest form. Her husband turned out a worthless, dissipated fellow. He was too idle to work, and his time was passed with companions whose whole energies were directed in discovering some new forms of vice and dissipation. When his money was all spent, he took to stealing, and soon the family name became tarnished by his evil reputation. It might have been thought that the young wife would have been sustained by the sympathy at least of her husband's relatives, but the very reverse was the case,

She was looked upon as the active cause of her husband's misdeeds. There was something unlucky about her that had changed his destinies, and turned him into a bad man, they said. Heathen life accords but little mercy to a woman with such a reputation, and accordingly she was got rid of as speedily as possible, and sold to another man.

Her new husband loved his wife with real and true affection. In this respect her warm, loving heart found unspeakable delight, and she paid back his love with her whole soul's devotion. She needed all this new-found love to sustain her in the terrible struggle that she now began to have for very



MRS. MA.

existence. The home she came to was a very poor one, and as the family began to increase she was often put to the severest straits to provide daily food for the little ones. Her husband was a ship's carpenter, and consequently was nearly always away from home. His junk used to go north in the spring, when the south-west monsoon was blowing, and return towards the end of the year, when the strong north-east gales began to sweep down the Formosa Channel. These great unwieldy vessels, with their prows almost as broad as their stems, can make little headway against a head-wind, and consequently have to wait for the change of the monsoons to secure a fair wind both ways. This involved his being away nearly the whole year, for as these monsoons blow six months at a time, he could make but one trip a year. His pay was so trifling that he could leave but little at home for the support of his family whilst he was away. Mrs. Ma, however, had a very heroic spirit, and love for the man who had put some poetry and sunshine into her life

made her bear uncomplainingly the terrible hardships she had to endure in her battle with hunger and starvation. As her boys grew up, life became brighter. They could gather certain kinds of seaweed by the shore for food, and they could chip off from the rocks, when the tide ebbed, the small oysters that grew upon them, and dispose of them for a few cash in the market. And so the coming years gave promise of happier times in store; for though the poor husband did his duty manfully, the position he occupied brought him such slight remuneration that he could never hope to earn more than he had done. Still, the lads were growing. They were bright, intelligent boys, and promised to turn out well. And so the years went by—twenty long years of a fierce struggle that would have beaten anyone with less energy of character than Mrs. Ma. And yet those who did not know her would never have dreamt that under that quiet, gentle demeanour there lay such a reserve force of heroic endurance. A casual glance at her would have given one the impression that she was a very pleasant, agreeable woman, but not one fitted for conflict with a hard life. There were no strong lines about the face that showed decision of character. Her eyes were bright and sparkling, and a smile that covered her face with sunshine came easily, and lingered long about her features as though loth to depart, showed that she was a woman of a genial spirit, and one with a true heart that could bear and endure anything for those she loved. When she was excited, however, and anything happened to draw her out, then one could see by the flash of her eyes and the firm, iron-cast set her features assumed, that she had a spirit within her that well fitted her for heroic service.

Mrs. Ma had always been a very religious woman, and her faith in the idols was unbounded. Her life had been a hard one. Her husband, whom she dearly loved, was home only two or three months in the year. All the rest he was far away on his voyages. The whole care of the family was thus thrown upon her, and she was left alone with this problem meeting her every morning when she waked, how to find food for her children to-day. The idols were her only comfort, for human help failed her. Strange, that during the earlier years of her married life, when the struggle was the severest, her faith in them never faltered.

Gleams of sunshine did occasionally flash into the home, and these she put down to the special intervention of the god. As for her sorrows, they were the results of the decrees of heaven, and so were unavoidable. Her logic never went so far as to make her believe that her sufferings were due to the weakness of the idols. The heathen Chinese never dream of attributing a want of power to them when their prayers remain unanswered, or when some promise of happiness remains unfulfilled, and sorrow comes instead. The good in life is from them, they believe, but evils or disappointments are either the decision of heaven, or are owing to their own unlucky fate.



At last the time came when a great crisis took place in the history of Mrs. Ma that was to change the whole character of her life for ever. One day she was invited to attend a Christian service. She agreed rather to please the one that asked her than with any definite idea of what she was going to do. To worship God was in those early days a very vague term. The first impression of the heathen was that it meant the abandoning of all their social customs, the rejection of their ancestors, and the giving up of all that their fathers, from time immemorial, had held dear, and the adoption instead of the worship and customs of the despised barbarians. To the conservative, patriotic Chinese this was a terrible disgrace, and bitter was the contempt for all who thus disgraced their country.

Mrs. Ma was, undoubtedly, led by an invisible hand that day, when she walked to the meeting, for Christianity was a profound mystery, that she never dreamed contained any message for her. Her first impressions of what she heard were entirely favourable, though the subject was too profound for her to grasp much of it. There was one thought, however, that she carried away with her that day, that she clung to with irrepressible delight, and which eventually became the germ seed in her life of new ideas and impressions that would finally make her the earnest, loving Christian that she has been for years. It was contained in a single line of one of the hymns that the Christians sang, and which said that God was the giver of houses and clothes and food. This touched her with an irresistible force. There was a music about it that sung its way at once to her heart, and that would never die out as long as she lived. Twenty years after the event, when she was telling me the story her eyes flashed, and her face beamed with joy as she said, "These were the first words that led me to God." They were so practical. She had been struggling all her life with poverty, and the great problem that she had never been able to solve was how she was to get food to eat and a house to live in. She was just then living in a miserable, tumble-down shanty, and how to pay the rent, or where to go to when she was turned out of it, she did not know. Here was a revelation to her. The idols never promised this. No man or woman, even in the moments of their most profound faith in them, had ever believed they had the power of giving them a home to live in, or clothes to wear. She went home with her heart lightened, but with her faith in the idols still strong. The first step, however, that should in the end lead her into the very presence of God had been taken. When would she take the next? Sooner than she expected, and that, too, amidst tears, and a tragedy that was to cast a shadow over all her future life.

Not long after she had heard the Gospel the time came round for her husband to go with his junk on his annual trip north. For some unexplained reason he felt an unwillingness to leave his family. He had a presentiment that he ought not to go this trip; but he was afraid that if he

resigned his position he could not easily get another, and so his family would suffer. For some days he was terribly agitated. A voice within him said: "Don't go; disaster may happen, and then you will never see the faces of your wife and children again." He made up his mind that he would stay at home this voyage; but then the question of how his family was to be supported without the little he was earning came forcibly before him, and again his mind was unsettled.

It was finally agreed that the whole matter should be decided by a reference to the idol in the nearest temple. Offerings were accordingly made, and incense burnt in front of it, and it was then asked whether if Mr. Ma went with his junk this voyage he would return in safety, or would he meet with disaster? The reply that came back was immediate and prompt. He was assured that the journey would not be attended with anything unusual, but that ship and crew would return in peace to Amoy.

As there was now no excuse for remaining, he unwillingly bade his wife good-bye, and started on a voyage from which he would never return. The poor fellow after he got on board sent his wife his last remaining dollar, and though she was so very poor, she at once spent nearly the whole of it in another offering to the idol, in order to be fully assured by it that the response it had already given was the right one. Again the answer was most explicit and decided. She need not fear for her husband. He would return safe and sound, and the junk would in due time, with gongs beating and streamers flying from every mast, bring up in her old anchoring ground.

And now the husband has gone, and for months she will have to wait before her fears are quieted by news from him. There were no lines of mail steamers running in those days and no telegraphic service to flash intelligence to those who were anxiously waiting, and if there had been they would have been of no avail to her. Her poverty placed her beyond the reach of such, and so the weary weeks passed by, and every storm that blew made the loving wife's heart beat faster, and the fierce and mighty blasts of the typhoon that seemed as though they would seize hold upon the mountains and toss them far away into the ocean blanched her face and filled her mind with unutterable dread, lest these terrific storms should be wrecking the one she loved.

Months dragged heavily along, when at length faint rumours began to be whispered about that her husband's junk had been lost. Then they became more definite, and men began to talk with certainty of the wreck. It was difficult for her to ascertain how these rumours originated, and how it was that people could repeat them so positively. Mrs. Ma in her distress appealed to the idol, to the very same one that had been the means of sending her husband on his last fatal journey. Surely it would know, for it had twice assured her that no harm would come to him. Was her husband lost? was the agonising cry that came from the wife, as she stood with palpitating heart before the wooden



image. The reply came back promptly that he would return alive and well. Still, in spite of all this, the rumours grew that he was lost, and men now talked with certainty that the vessel had gone to pieces on some dangerous rocks in the Yellow Sea and the crew had been drowned. In this perplexity she appealed to other idols, and other temples were visited, but always the same response came from each one of them, that her husband had been saved from the wreck.

Before long, one of the shipwrecked crew turned up, and he confirmed the reports that had preceded him. The junk was lost, and her husband was amongst those that had been drowned. The sorrow of Mrs. Ma was indeed great, and the worst of it all was that she had been deceived and cheated by the idols in which she had been so devout a believer. Her very husband's death was due to them, for had they not sent him on a voyage, which, if they were as powerful as men said they were, they knew would end in his destruction? And then had they not lied to her after his ship was wrecked, and insisted that he was alive long after popular rumour had declared he was dead? Such reasoning as this she would never have dared to indulge in had she not heard the Gospel. Her faith in the idols from this time completely died out. She would never more worship them again; Christ was henceforward to be the joy and light of her life.

The idols were put out of her house, and for nearly thirty years she has lived a most devout and Christian life. Her name has always been a prominent one in the church, and when any service had to be done that demanded the wisdom of a womanly, tender heart, hers was the name that was immediately mentioned in preference to all others.

But it was not only in the church that her reputation stood high. Amongst the heathen, too, her name was fragrant. For many years her services have been in great request in the Chinese community because of her knowledge of the diseases of children. She had thus been called to visit in the families both of the rich and of the poor. Here her gentle disposition has touched the hearts of those with whom she has had to deal, and has inclined them to listen with patience to the Gospel of Christ, which she never lost any opportunity of preaching. How many heathen hearts have been touched by her words, which were made powerful by her own beautiful life, and how many have passed through the gloomy portals of death, over which heathenism has cast such a profound darkness, with her faith to comfort them, will be known only in the future. In all the troubles of her life her trust in God has never faltered. In finding Christ she found her very heart's desire, and no thought of doubt or disloyalty to Him has ever entered her heart.

One day I said to her: "Which to you is the most precious truth in all the Bible?" "The one that Christ died for me on the cross," she replied at once, and her eyes sparkled and her face beamed with pleasure as she looked into my face, showing that she was not merely making a doctrinal statement, but a truth that had changed and beautified her life.

"But why should that doctrine be so precious to you?" I again asked. "Because I have been such a sinner," she unhesitatingly replied, and her face sobered down as she went on to say: "Think of my life, what it has been. At fourteen I was sent away from home to a strange place. Then my husband turned out a bad man, and I was sold to another, and though we loved each other dearly, I suffered long from poverty, and then he was drowned and I was left desolate. If my sins had not been great, how should such sufferings have all been heaped on my life for so many years? Yes," she continued, "my sins, indeed, were great, and who but Jesus could take them away? It is He that has made me happy, and therefore it is that I think so much of His Cross."

Some years after her husband's death she began to live in comparative comfort. Her children grew up, and most ungrudgingly did they minister to her happiness to the best of their ability. Her eldest son is one of the finest specimens of Christianity in our church. It is a pleasure to me to look upon his face. It has the gentle loving expression of his mother, and truth and uprightness are stamped upon it. There is no family that I know of that has had a larger influence for good than that of Mrs. Ma.

Our story began with her under the shade of the "great Southern warrior" that flashed its daily marvels before her when she was a girl. She has now come almost to the close of her life, and she is calmly waiting for the grander revelations of that eternal city, towards which her face has been so long turned.

J. MACGOWAN.

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### WALTHAMSTOW HALL: PROPOSED SANATORIUM.

THE Committee of Walthamstow Hall have long felt the importance of providing a sanatorium for the eighty-three children now under their care, and while regretting that it is necessary to make such a special appeal during the Centenary Year, the late visitations of measles and scarlet fever have pressed the conviction of the desirability for taking immediate steps towards lessening the anxiety of those on whom the responsibility chiefly rests. About £300 have already been given, and to help the same object a sale will be held at Bromley at the end of May, or early in June. The Committee will be very grateful if missionaries abroad can send any articles of foreign interest for sale; while any contributions from collectors and other friends in England will also be very welcome, and should be sent early in May to Miss Unwin, Walthamstow Hall, Sevenoaks. Gifts of money will be thankfully received by Mrs. Pye-Smith, St. Katharine's, Sevenoaks, or Septimus Scott, Esq. (Treasurer), 66, Widmore Road, Bromley.

## MRS. CHARLES HARDIE.

UNTIL a few days ago there were two eye-witnesses living with whom we could converse about Samoa before the year 1840. Those two living links are now severed. Mrs. Hardie knew Samoa from June 7th, 1836; Mr. Pratt from October 26th, 1839. On October 17th, 1832, John Williams visited Samoa, and Mrs. Hardie was one of the first of the permanent staff who went to occupy the group. To these new lands these dates are ancient history, and it seems difficult to realise that a few weeks ago we were in conversation with a lady who could talk brightly and with rare intelligence of that beginning of the new order of things. These historical links with the first half of this eventful century are rapidly passing away. It is to be regretted that more trouble has not been taken to secure and record such facts as may be obtained from the pioneers of Christianity and civilisation in these southern lands.

Mrs. Hardie belonged to a trio of sisters, all of whom rendered splendid service in the mission-field. The other two were Mrs. Buzacott, of Rarotonga, and Mrs. Sewell, of Bangalore. They were all in the service of the London Missionary Society. Their brother made for himself a position in the heart of London which for years has given him singular prominence. George Hitchcock, of St. Paul's Churchyard, belongs to the history of the City of London, not simply because he was a successful man of business, but because he was both a merchant prince and a prince in Israel. In his sphere he was a missionary of the Cross as much as his sisters at their mission stations at Rarotonga, Samoa, and Bangalore.

On November 7th, 1835, a little brig, the *Dunottar Castle*, left London, bound for Samoa. On board there were Rev. A. W. Murray and Mrs. Murray, Rev. Charles Hardie and Mrs. Hardie, Rev. W. Mills and Mrs. Mills, Rev. A. Macdonald and Mrs. Macdonald, Rev. T. Heath and Mrs. Heath, and the Rev. J. Brandon. They did not call at Sydney, as most of the missionary parties did. By way of Cape Horn they went direct to Tahiti, and thence to Samoa. Sapapalii was Mr. Hardie's first station. Years afterwards Sapapalii was under our own care, and of personal knowledge we know how the people still cherished the name of their first permanent missionary. Mr. Hardie was to do more important work than ordinary district work. When, in March, 1844, the Committee decided to establish a central college for educating native ministers, the Revs. George Turner and Charles Hardie were appointed its first tutors, and the planting and early development of this splendid institution, which has sent out so many Christian workers, is due to the joint labours of these two men, and to their wives, who in the training of the pastors' wives rendered most valuable service. Their work was not wholly confined to the women, for some of the young chiefs, who attended a youths' class in connection with the College, were under

their care; and Malietoa, the present King of Samoa, we are informed, had his first lessons in reading and writing from Mrs. Hardie.

In 1853 Mr. and Mrs. Hardie visited the New Hebrides and the Loyalty Islands in the first *John Williams*, and located the Revs. S. M. Creagh and John Jones at Maré. It was during this voyage, when visiting Eromanga, that Mr. Hardie succeeded in obtaining from the chief who murdered John Williams what was said to be the club with which the fatal blow was struck, and also Mr. Williams's red silk handkerchief. They were given to the Missionary Museum in London. Returning to England in 1855 for their first furlough, after twenty years in the Islands, Mr. Hardie was compelled by family reasons to retire from the Society, but not before he had spent a considerable time in visiting the home churches as a deputation. He filled two pastorates after this in England—one in Buckinghamshire and the other at Thame, in Oxfordshire. In 1867 the family removed to Australia, and settled in Sydney. In 1880 Mr. Hardie died at the age of seventy-seven. For thirteen years Mrs. Hardie was a member of the Point Piper Road Congregational Church, Woollahra, and subsequently for eleven years of the Burwood Congregational Church. After making Sydney her home, she twice visited the old land, the last visit being in 1890. Although she had intervals of good health after this, she was a frequent sufferer. Fourteen days before her death the final illness began, and although the physical suffering she endured was acute, she bore it with amazing patience and fortitude. With unclouded mind, clear and calm to the last, she said shortly before the end "All is well; no fear." Beside her late husband she was buried in Rookwood Cemetery, and her son, the Rev. Walter Hardie, B.A., formerly of Stepney, London. He commenced a promising career at Wycliffe Chapel, but his health failing, he came to Australia to die. In Sydney the family is still represented by Miss Hardie and Mr. Robert Hardie, both of whom are earnest missionary workers. Miss Hardie, as Secretary of the New South Wales Ladies' Auxiliary of our Society, and her brother, as a member of the General Committee, are still serving most efficiently the great cause of Foreign Missions to which their father and mother gave themselves nearly sixty years ago.—From Australasian Edition of *Chronicle*.

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THROUGH the kindness of an old and tried friend of the Society, we have the pleasure of issuing a charming leaflet, entitled "Grannie's Golden Gift." It contains the true and touching story of a poor but large-hearted old lady, has been written and printed in aid of the Centenary Fund, and is well adapted to attain that end. It should be scattered broadcast. The price is 6d. per dozen. Orders addressed to the Mission House will be promptly executed.



## A MISSIONARY FAMILY.

THE group shown below is thoroughly characteristic of life in Madagascar. Taken outside the large brick building called the College, which stands in a prominent position at Faravohitra, Antananarivo, the photograph represents the Rev. E. H. Stribling, of Ambohibeloma, Mrs. Stribling, and their baby daughter, who were on a visit to the capital from their country station, which lies forty miles to the west.

The palanquin, a simple construction, consisting of two poles firmly fastened together with iron bars, and furnished with loose canvas seat, cushioned back-rest, and hanging foot-rest; its four sturdy bearers, who, with a relay of four others, will do their forty miles a day, keeping excellent time, travelling a good pace, and laughing and chattering as they run on, with long swinging stride, move rapidly over the ground; the women servants and school girls, neatly clad in their native lambas and clean cotton dresses, are all truly Malagasy, and together form a pleasing picture.



A MISSIONARY FAMILY AND NATIVE FRIENDS.

## THE STORY OF MY CONVERSION.

I WAS born of Hindu parents, and I am a Bengali by race. In my childhood I used to worship the Hindu gods and goddesses, and pray to them for relief from my little troubles and difficulties. I remember that in order to get success in the Entrance Examination, I used to carry about my person

every day some charms, such as leaves of the *tulsi* plant, &c. A little later, when my faith in Hinduism was somewhat shaken, I recollect one day kicking a *tulsi* plant kept in our house, in order to show my relatives that I had no faith in its sanctity. The members of my family were shocked and very much offended. They anticipated all sorts of calamities would befall me for this act, to them, sacrilegious. Of

course, they wanted me to repent, and to do all that was necessary to avert the evil which was sure to come upon me. But I did nothing of the sort; although I was rather uneasy on account of what I had done, as my faith in the sacredness of the plant was not yet quite dead. Even when my faith in Hinduism had completely lost its hold on me, the force of custom and the fear of my parents and others whom I respected, obliged me to bow down to idols and to join with others in religious worship and festivities against my conscience.

I used to take great delight in reading the Mahábhárat and the Rámáyan. It was my practice to read them to my female relatives, who were unable to read for themselves, as female education had

then scarcely made its appearance. The widows especially used to hear me read these books with special attention and interest. The fictitious and romantic stories of these books were very amusing to me also, and still are so, although I have no faith in them. As a "reader boy," as I might call myself, my services were put into constant requisition by the women, and I was a great favourite with them and used to get the lion's share of sweetmeats.



I was brought up in the Government School at Berhampore in Murshidabad. I remember my old faith in Hinduism being gradually undermined by English education, apart from the study of the Bible. Geography taught me that the earth was neither flat nor of a triangular shape, as the Hindus believed, and that heaven did not rest on the Himalayas. History taught me that the conquest of Ceylon, the kingdom of the giant Ravana, by Rama, with an army of baboons, could not be true, as described in the Rámáyan. Hinduism could no longer hold me. The heart wanted something better and truer. Brahmoism was then coming into vogue. I found satisfaction in it, and became a Brahmo. I used to take part in conducting Brahmo services. About this time I was introduced by a Hindu friend to the Rev. S. J. Hill, of Berhampore, the late lamented missionary connected with the London Missionary Society. Along with a few others, I began to study the Bible with Mr. Hill. We took up one of the gospels and it was not long before I was impressed with the excellence of the life of Christ. Gradually my faith became grounded in Christianity. It was, however, long before I came out openly and sought baptism. An uncle of mine, who loved me as his own son, vehemently opposed my study of the Bible; but I conciliated him by explaining that the Bible was a good book and full of moral teaching, and that the study of such a book was calculated to be of great value to me, as a safeguard against the many temptations to which I, being then young, would be liable to yield.

The prospect of separation from my dear relatives, especially from my aged parents, kept me back for a good while from making an open profession of my faith. At last, in October, 1870, having made up my mind to profess Christ openly and to be baptized, as enjoined by my Saviour, one dark night, accompanied by my wife and only child, a girl, who is now in heaven, I left my father's home and took refuge in Mr. Hill's house. One evening, just before my baptism, I had an interview with my mother, under a tree on the riverside, in front of the Mission House at Berhampore. With earnest importunities and bitter cries she tried to dissuade me from becoming a Christian, and would not be consoled unless I would go back with her. I consider it now a miracle that I was able to snatch myself away from my dear, loving mother, as a mother's affection is, I believe, the best and most disinterested of all forms of human love. Even that, however, has to be subordinated to our love of God, before which all earthly affections should give way.

I studied the Bible very diligently and carefully. I would not skip even the dry and tedious genealogies. I can even now cite an instance in which my good tutor noticed, for the first time, something worth our thought even in a genealogy. I repeat, I read the Bible very critically; I would not allow a word or a sentence to pass until I was fully satisfied that I had found its meaning. Mr. Hill, on the other hand, instead of getting tired or vexed, used to encourage me in

telling him all my doubts and difficulties, and was willing to do his utmost to explain all to my satisfaction.

It was not by a reverend and careful study of the Bible alone that I was led to become a Christian; an acquaintance with the private life of Mr. and Mrs. Hill played an important part in drawing me to Christ. Both of them were always kind and always accessible to me. The common saying, "An Englishman's house is his castle," was not true of Mr. Hill's house, nor, indeed, is it true of my brethren here in Bhowanipur. I could not but be impressed with the sweet home-life of a true Christian family.

I did not become a Christian for any worldly gain—not to obtain a situation, for I was already an independent man; not that I might marry an English or an accomplished wife, for I had already a wife who came out with me, thinking it fit to cast in her lot with me, although she was not then a Christian; not for the sake of English food, for as yet I have not been able to take flesh, having a natural aversion to it (not that I have any prejudice against it), and I still live upon a genuine native diet. I mention these things, not to make a parade of them, but to show such of my readers as may ascribe all sorts of unkind and evil motives to one who wishes to come out and become a Christian, that it is the love of Christ alone, which constrains him to follow Christ.

I do not regret now the step I took of coming out and becoming a Christian. I say I do not regret now, because converts are not infrequently charged by those who are outside the pale of Christianity, with subsequently repenting. It is, no doubt, a matter of regret that one has to leave his home, part with his dear relatives and friends, and to be alienated from them; but the love of Christ more than compensates for all. Then, it is not the convert who forsakes his friends, but they who forsake him. His love towards them remains just the same as before, and if they would allow him, he would be glad to go back and live with them as a Christian. So far am I from regretting that I became a Christian, that my faith in Christianity is firmer, if possible, now than it was when I was converted.

BY ATUL K. NAG.

### FROM THE SECRETARY OF THE WATCHERS' BAND.

IT is very encouraging to find that the new Manual and Atlas is being so warmly welcomed, and that such numerous applications for it are coming in. From the many gratifying expressions of approval which have been received I have selected the following, which will doubtless be of interest:—

THE Rev. J. F. T. Hollowes, M.A., of Birmingham, writes: "Many thanks for the new edition of the Watchers' Band Manual. I am charmed with it. It is quite a treasury of missionary information; thus in this way, as well as by

the suggested subjects for supplication, helping our prayers. Its publication on the eve of the Centenary is most timely, and it ought to promote greatly the spirit of missions as well as give a stimulus to every Branch of the Watchers' Band throughout the world."

THE Rev. S. B. Handley, of Hertford, writes: "The Manual is altogether admirable. The General Summary for the year 1893-94, and the Summary of Protestant Foreign Missions, with the full note on Medical Missions, contain greatly needed and really inspiring information. I have no doubt that the publication of these salient facts will greatly help forward the support of our funds."

THE Rev. Dr. Macfarlane, acknowledging the receipt of a specimen packet of Watchers' Band publications, writes: "Many thanks for the specimen copies just to hand. Allow me to heartily congratulate you on the 'get up' of the whole. The Manual and Atlas is wonderfully improved and beautifully done. It deserves to rank (as I am sure it will) at the best of such publications."

THE Rev. W. Newman Hall, of Sligo, writes:—"The new Manual is a continual delight and inspiration."

MR. BROOMHALL, the Secretary of the China Inland Mission, writes:—"I am greatly pleased with the Manual and Atlas. The arrangement and the information supplied fit it for much usefulness."

MISS GRACE MICHELL, the devoted Secretary of the Carr's Lane, Birmingham Branch, writes:—"Most highly do I value and appreciate the new Manual and Atlas. I find it quite an encyclopædia for my London Missionary Society reading." In a following letter she says: "The new Manual meets with much approval. One of our 'Watchers' told me she had spent a delightful evening with it, and now her copy has 'gone visiting.' I wish every 'Watcher' would endeavour to pass on his or her interest in the London Missionary Society in a similar way."

ANOTHER Watchers' Band leaflet (No. 2) has just been published. It has been written by our esteemed friend, Mrs. Armitage, of Bradford, and is entitled "Watching with Christ." These leaflets are admirably adapted for free distribution, enclosure in letters, &c., and are supplied at 2d. per doz., or 1s. per 100.

HERE these notes appear the Renewal Forms, Revised Lists of Missionaries, and Watchword Cards for the New Year should be in the hands of all our members, and I hope that every one will feel it to be a duty to facilitate the work at headquarters by returning the forms promptly to the Branch Secretaries, taking care to see that they are properly filled

up. In the List of Missionaries some changes will be found which I think will be regarded as improvements. The new watchword is, "Working together with Him." Herein we may find full encouragement and power for all the service we are called to undertake.

JAMES E. LIDDIARD.

NEW BRANCHES.

COUNTRY.	
<i>Branch.</i>	<i>Secretary.</i>
Bristol (Russell Town) ...	Mr. H. J. White.
Darlington (Union Street) ...	Miss Mary Stanley.
Darwen (Duckworth Street) ...	Miss Edith Bury.
Harpenden ... ..	Miss Anscombe.
Hastings (Clive Vale) ...	Miss Mary A. Le Mére.
" (Mount Pleasant) ...	Mr. Albert Rulf.
Heywood ... ..	Miss Annie Hill.
Stoke-on-Trent (Copeland St.)	Mrs. F. Mellor.
Stourbridge ... ..	Mrs. Jas. Wood.
SCOTLAND.	
Portobello ... ..	Miss Isabella Durham.



SPECIAL interest attached to the meeting held in the Mission House on January 18th, it being the first at which one of the members of the Parent Y.M.M.B. had been present as a missionary returned from the field. Rev. W. E. Macfarlane, one of the earliest members of the Band, fresh from the scene of the labours of Gilmour, bore strong testimony to the undying influence of that devoted servant of God in the unpromising field of Mongolia. To the remarkable impression produced by him upon the people was ascribed the lack of the spirit of opposition prevalent elsewhere, Gilmour by his self-denying labours having paved the way for other missionaries. The stolid indifference of the Mongols and the immense number and power of the Lamæ proved formidable obstacles to the reception of Christian truth, and as yet there was but little encouragement from labour amongst them; but the labourers in that sterile soil looked forward confidently to the dawn of a brighter day for Mongols and Chinese alike.

The next meeting of the Band will be held on Friday evening, March 15th, in the Board Room of the Mission House, at 7 p.m., when Rev. G. H. Bondfield, of Hong Kong, will give an address.

Young men are cordially invited to attend these meetings.





AFRICAN CHRISTIAN YOUTH.



## CHIEF KHAMA IN CAPE TOWN.

KHAMA, the enlightened Bamangwato chief, recently paid a visit to Cape Town. He was accompanied by three of his indunas and his friend the Rev. J. S. Moffat, Assistant Commissioner for the Bechwanaland Protectorate. While there, we learn from the *Cape Times*, the chief attended a social gathering at the Congregational Church, Caledon Square. After refreshments and music, the Rev. W. Forbes, who occupied the chair, heartily welcomed Khama in the name of the Christian Churches of Cape Town, and said that they were glad to do honour to such a man, and rejoiced in his Christian principles and noble stand for native rights. Khama in reply—speaking in Sechuana and evidently deeply moved—said: “I salute you—the Church of God, I salute you with a thankful heart. You are my friends. When I came to the Cape I did not know I had any friends. I felt like a lost man. I greatly rejoice at the sympathy which you have shown to me, and I say, pray for me, pray earnestly for me. I am expecting to leave you to-morrow. I never expected to find such friendship here. I am a black man and I have no friends among the white people, and I am therefore astonished at the way you have received me. When I left home I was told that I would find friends at the Cape. Mr. Moffat and Mr. Willoughby said so. They said: ‘You will find that our friends there will receive you,’ but I did not believe it. Now I believe it. I thank you very heartily for your kind reception. I thank you because I think that in respect to the question of the liquor you will help me to fight the enemy that is called liquor. You must pray greatly for me that God will help me in this matter, that the liquor may all be spilled into the sea, the liquor which is an enemy to the world. If you can help me in this way it will be a matter of great rejoicing to me, and God will be with you. God does not like destruction. He likes those who keep things in the right way, and you as Christians are responsible for the state of the world. God has all the power of the world in His hands. It is He who can put away strife and confusion that we may go forward with His work. These things which are in the world hinder us and trouble us. We find these things greatly embarrassing to us in serving God. These are the words with which I salute you. May you remain with peace and God’s blessing. I go with a glad heart, and I shall be able to go home and speak much of these things in the church and amongst the people. I will tell them how you have helped me. I go with my heart full of rejoicing, and I believe that I shall be able to arrive with great joy among the Bamangwato through your prayers.”

Rev. J. S. Moffat said the guest of the evening was a man of few words; but they felt that the few words he had spoken were worth much more than many others might speak, because they had for a background a noble and consistent life. He did not think that the chief had said half

of what was in his heart, but they could understand how, after living in such a hurricane as he had been during the last few days, that his mind was in a turmoil. This was the first time he had seen a railway, or a steamer, or such large buildings as those in Cape Town, or the sea. All this to be crowded into one week was almost too much for a man’s brain. Mr. Moffat then gave a short account of Khama’s life, and spoke of the many occasions on which he had by moral force and will-power suppressed heathen customs among his people and drinking customs among the white traders. In referring to Khama’s attitude on the question of the brewing of Kafir beer, he confessed that at one time he was dubious of the wisdom of the chief’s action, but he had come to see that Khama was right. The brewing of the beer required large quantities of corn, which at the best of seasons was not too plentiful in that country. And when made, the beer could not be kept, consequently it had to be consumed at once. This meant drunkenness, disorder, sedition, and many other vices.

The next morning Khama received a joint deputation of the various temperance societies of Cape Town on the question of the prohibition of liquor to natives within his territories. The deputation was thoroughly representative in character. An address urging the chief to persevere in the course he had adopted having been presented, Khama, through Mr. Moffat as interpreter, made reply as follows:—

“I rejoice greatly in your words, my friends. I have no difficulty in keeping liquor from my own people, but my difficulty is that the white people will have liquor, and I do not know how I am to succeed in carrying out the law. I have been almost in despair on the subject on account of this; but, so far as my own people are concerned, I never will give in. I began when I was quite a boy, and determined that I would have nothing to do with liquor; and one of my indunas present, who is an older man than myself, is one of those who has supported me in this matter; and I have others who are faithful to me, and who are doing their very utmost to assist me in the entire prohibition of liquor in our country. The one difficulty is that we have white people there who have another government, and I cannot control them. I feel I shall go back much stronger, and greatly cheered and comforted by your words.”

The Rev. J. S. Moffat said he was merely an *attaché* to the chief on this journey to Cape Town, and did not want to push himself forward; but there was one thing he omitted in his address at the Congregational Church the previous evening. It was that by coming here, and coming into contact with men here, Khama would return to his country an infinitely stronger man than when he came. Khama had learned what he did not know before—that a very large section of the people in Cape Town, as well as in England, sympathised with him in his opposition to the liquor traffic; and he also felt that all of them, as Christian men and

women, would feel stronger by coming into contact with a man who was born and bred among the darkest heathenism, and who, having found Christianity, laid hold of it with both hands, and never allowed it to go, and lived a Christian and godly life for thirty-six years, a life not only exemplary as far as his own personal conduct was concerned, but one that had carried the principles of Christianity into the government of his country. He (the speaker) only wished their so-called Christian Government would govern the country with a single eye to God's glory, as Khama had done; and they must all feel that there must be some reality in Christianity when a man like Khama had become what he was, and made his people what they were, simply because Khama was a Christian.

In answer to a question about the effects of abstinence from Kafir beer and calumnious statements by a passing traveller as to the prevalence of scurvy among Khama's people, Mr. Moffat said he was very glad to have the opportunity of speaking on that subject, because he could speak from great personal experience. He lived at Phalapye, and had a great deal to do with the people in a surgical as well as in a spiritual sense. Unfortunately they had no doctor there; he only wished that a doctor would go and settle there. Consequently he and the missionary, Mr. Willoughby, had to do the best they could medically for the people, and all he could say was that the statements referred to by Mr. Taylor were entirely a mistake; he would not call them by any harder name. They had before them in that room an object-lesson in the persons of Khama and his three followers, one of whom was a Bamangwato and a trusted councillor, and another a Basuto. The Bamangwatos and Basutos were really one race; they were all one until the white man came in, as it were, like a wedge, the Free State now being between them. They saw the representatives of these two races, one (the Basutos) a well-fed race, and the other the (Bamangwatos) what would be termed an under-fed race. It was not owing to any want of industry on their part, for there were, he believed, no less than 1,500 ploughs in Khama's town, which were constantly in use whenever possible; but to give his audience an idea of the state of things in Phalapye, the deputation left at Christmas, by which time there should have been two months' rain, but there had been such a drought that hardly a plough had been put into the ground. That meant a year of scarcity for some 20,000 people, and it was not at all an uncommon thing with the natives in the Kalahari region, they suffered from chronic scarcity of food. Last year they had a good harvest, and it was given out, as a proof of Khama's badness, that he gave an order that grain was not to be sold, on the ground that the surplus should be saved for this year. Well, the state of things this year had proved how wise Khama was, in spite of those who said he was bad, and who instanced that action as a reason why he should be shuffled out to make way for people who perhaps wished to make money. Now,

with regard to scurvy or scah, the statement was incomprehensible to him. He knew the people medically. They were, though spare and under-fed, active and hard as nails. They could do what no one present could do. Khama had sent him messengers who had travelled 280 miles in ten days, and who arrived as fresh as paint, and he had seen them running races the day after their arrival with the Matabele. And perhaps all the food these messengers would have upon the road would be milk, and very likely they would go for stretches of twenty-four hours sometimes without any food at all. He did not like surgical work, but its unpleasantness was reduced to a minimum in the case of Khama's people; their flesh was so remarkably healthy and quick in healing. This, he considered, was owing to their food consisting of corn porridge, stamped mealies, and milk; very like, in fact, the diet of the Scotch.



JAMES GILMOUR OF MONGOLIA: His Diaries, Letters, and Reports. Edited and arranged by Richard Lovett, M.A. With a Portrait, Two Maps, and Five Illustrations. Third and Cheaper Edition. London: The Religious Tract Society, 56, Paternoster Row. 1895. Price 2s. 6d.

THIS book, in its new and cheaper form, is identical in all respects with the first and second editions, except that only one portrait is given and the appendices are left out. In its more expensive form it has done splendid service; but we have long wished to see the book issued at a price that would bring it within the reach of the masses, and we, therefore, heartily welcome the appearance of this cheap edition, and wish for it a very wide circulation.

JOHN HORDEN, Missionary Bishop: A Life on the Shores of Hudson's Bay. By the Rev. A. R. Buckland, M.A. Crown 8vo, boards. London: The Sunday School Union, 57 Ludgate Hill, E.C. Price 1s.

A BRIGHT little book, one of the "Splendid Lives Series," which brings its readers into living contact with a missionary of high type and thorough consecration, and familiarises them with Eskimos and Indians. It will be read with eagerness by thousands of senior scholars and young people. The illustrations are clear and good.

OOWIKAPUN; or, How the Gospel reached the Nelson River Indians. By Egerton R. Young, Author of "By Canoe and Dog Train," "Indian Wigwams and Northern Campfires," &c. London: Charles H. Kelly, 2, Castle Street, City Road, E.C. 2s. 6d.

THE hunting adventures, romantic love story, and spiritual struggles of a young Indian trapper, intermingled with Indian folk-lore and myth, are here cleverly woven together into a captivating story. Where fact and fiction begin or end, who



can say? But Mr. Egerton Young, with whose charming narratives many of our readers are already acquainted, never fails to please, and in Oowikapun ("One who is longing for the light") he fully maintains his reputation for picturesque and graphic description, for skill in making the North American Indian an intensely interesting fellow-man, and for quickening missionary zeal. The original illustrations are bold in design and striking in execution.

LETTERS AND SKETCHES FROM THE NEW HEBRIDES. By Maggie Whitecross Paton. London: Hodder & Stoughton, 27, Paternoster Row. Price 6s.

IN these "Letters and Sketches," which have already reached a second edition, Mrs. Paton gives us the woman's side of the missionary experience and work of her husband, Dr. John G. Paton. The wife's and the mother's view are here made prominent, the result being a valuable appendix to the popular, widely-known "Autobiography." Mrs. Paton, writing with unaffected simplicity, gifted with a quickness to detect the humorous and grotesque, and a faculty for graphically describing the incidents of daily life, helps her readers to understand native character, and awakens sympathy on behalf of her beloved "Darkies" of the New Hebrides. Comedy and tragedy, births and deaths, courtships and marriages, joys and sorrows, disasters at sea, hurricanes on the land, home life and church work, are dealt with in succession, and we tender our thanks to the Rev. James Paton, B.A., her brother-in-law, for his painstaking task of transcribing and editing the "Letters" for public use. The book would serve admirably for reading aloud at a ladies' working party.

THE BEACON OF TRUTH; or, Testimony of the Coran to the Truth of the Christian Religion. Translated from the Arabic by Sir William Muir, K.C.S.I., LL.D., D.C.L., Ph.D. London: The Religious Tract Society, 56, Paternoster Row. Price 2s. 6d.

A BOOK addressed to Mohammedans, and as an *argumentum ad hominem* designed to convince them that, as believers in the Coran, they are in reason bound to go further and accept Christianity, this treatise can hardly be popular with English readers. Of this, however, the erudite translator is well aware. He candidly acknowledges the same in his Introduction. At the same time he urges that, even for the Western students, the controversy will not be devoid of interest, exhibiting as it does the style of dogmatic reasoning and thought prevalent among theologians of the East.

## TRAVANCORE PICTURES.

THE occasion of the gathering represented below was the celebration of the Centenary of the Society at Nagercoil. The chapel in which the meeting was held was the one about which the Rev. T. W. Bach wrote so appreciatively on his journey to Trevandrum, and quoted in our last number. The building will hold about 1,200 people, and yet it was erected when there were not more than a dozen Christians in Nagercoil, so confident were the founders of the Church in

the success of the Mission. "How wonderfully," remarked Mr. Bach "their bright hopes have been realised, and how greatly God has honoured their conspicuous faith."



THE CLOCK TOWER, NAGERCOIL.

The need of a clock for Nagercoil has long been felt, and a few years ago His Highness the Maharajah handed to the Rev. J. Duthie a thousand rupees for the purchase of one. The clock was supplied by Messrs. John Smith & Sons, Derby, and is found to be a very good timekeeper. The tower, which is an ornament to the station, was erected by the Native Government from a design by Mr. Horsley, engineer. The opening ceremony took place eighteen months ago, when the Maharajah and the chief officers of the State attended, and Mr. and Mrs. Duthie had the honour and pleasure of receiving them at the Mission House.



NEW READING-ROOM AT VADESERY, NAGERCOIL.

This new reading-room was opened a few months ago. It is situated in a commanding position, at the junction of four



roads, and close to a large market, to which twice a week large numbers of people gather from all parts.

Years ago, the spot on which this new building stands was a police station—a place in which great cruelties were frequently perpetrated. In course of time new regulations were passed by Government, and the old building was put up for auction. Some of the deacons and members of the Nagercoil Church made a bid, and, most fortunately, the

dioid building. And these prayers were heard. The great need had been mentioned to a kind friend in Bristol (J. L. Evans, Esq.), who most generously sent £50 to Mr. Duthie for the work. In due time the building was completed, and it has now been in use for several months. The Christians, who for years met in the old building for worship, are most thankful for their new room; and we trust it will long continue a centre



PAREYCHALEY CHAPEL.

building was knocked down to them. The site was also secured a few days after. The old place was then cleaned out, needful repairs were made, and the Mault Society undertook to pay the salary of an agent to be in charge of the Reading Room and conduct evangelistic services. But the place was very small; the heat was unbearable; and for years many prayers were offered that God would raise up some friends to help to erect a more suitable and commo-

of light and blessing amongst the people of this part of Nagercoil.

#### WOMAN'S WORK.

Mrs. Duthie, who supplied us with the descriptions of the Tower and Reading-room, writes regarding her own work:—  
“I have just made up the statistics of the work here under Miss Derry and myself, and I am glad to tell you that we

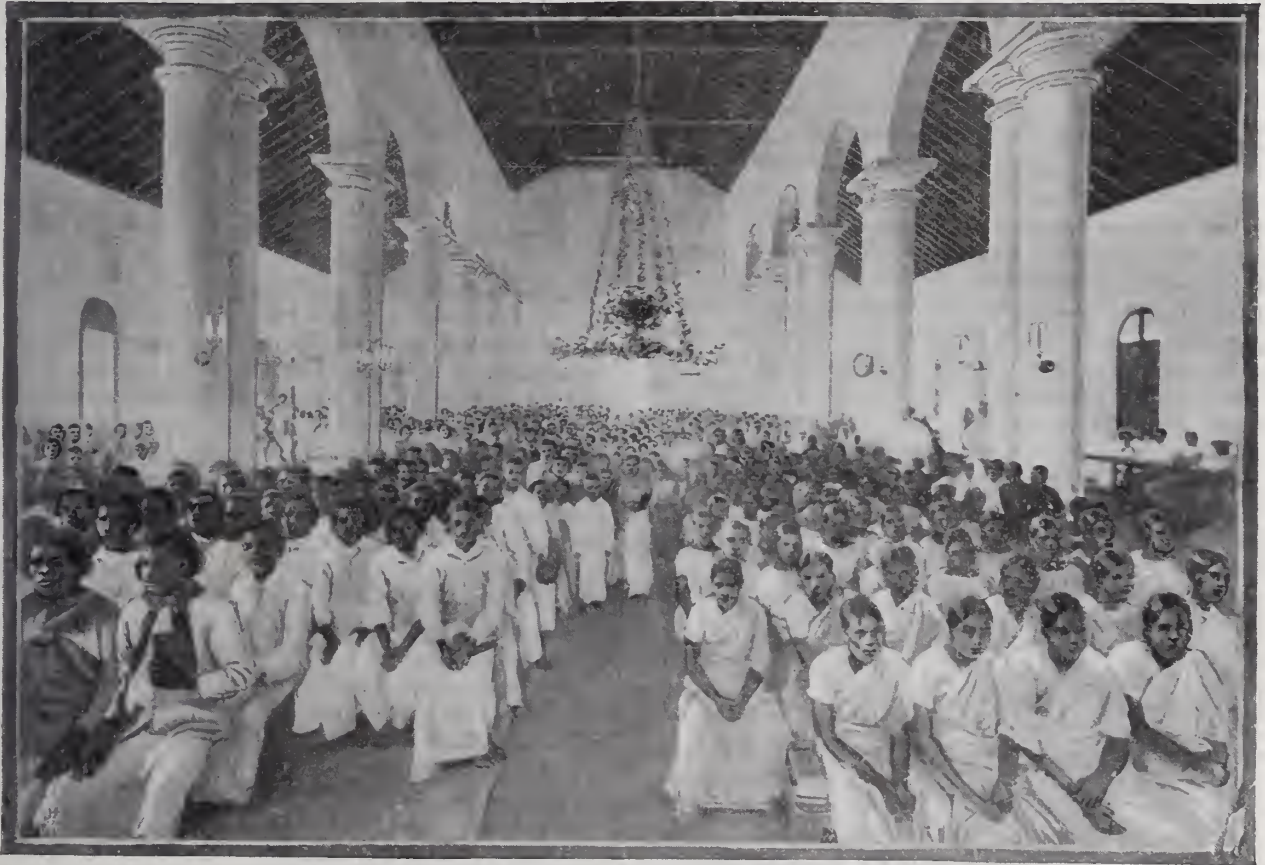


have now twenty-eight Zenana workers, and 982 Hindu women under instruction in the 670 heathen houses, which have been regularly visited during the year from day to day. We have 425 advanced far enough to be able to read the Bible. For this, knowing as we do the terrible darkness and ignorance of the hearts of these dear women, we are deeply thankful. Good progress as regards women brought newly under our influence has been made, 275 new names being now on our lists. One branch of our work is preaching to the women, talking to them in the verandahs

the articles sent us by friends were distributed, to the immense delight of our dear little people.

"Compared with what still remains, we have done but 'small things.' Still, we feel much encouraged.

"Let us be content to work,  
To do the thing we can, and not presume  
To fret because 'tis little."



THE LARGE NATIVE CHURCH, NAGERCOIL.

of their houses, or by the wayside, or at the wells, &c., and, although this was much interrupted during the year owing to cholera, I find upwards of 12,000 women heard the Gospel from the lips of our workers.

"Our school work is specially interesting. Miss Derry has two schools under her superintendence, and my daughter, Florrie, has four. The longer I work, the more I see the exceeding importance and hopefulness of this department. Visits to these schools always fill me with joy and hope for the future. We had our prize-giving a few weeks ago, when

### WELSH MISSIONARIES.

THE Rev. J. A. Jenkins, B.A., of Cardiff, has recast the series of papers which he wrote for our columns, and they are now published as a penny pamphlet, under the title, "The Story of the First Missionaries to Madagascar." He has also translated the pamphlet into Welsh, with the title, "Hanes Cenhadon Cyntaf Madagascar." They can be obtained from Messrs. Roberts Bros., 15, Working Street, Cardiff, or from the Mission House, at 9d. a dozen, carriage free.



Notice to the CHRONICLE'S "Own Correspondents."—  
Intelligence should be posted so as to reach the Editor  
by the 10th of the month preceding the new issue.

### CHINA.

THE Hunan people are the strong anti-foreign people in China. There are a great many Hunanese in Wuchang, but the most anti-foreign man here is the Governor of our province (Hupeh), who is an old man named Tán. Four years ago he was arranging for a general massacre of the foreigners in Wuchang. His grandson lives here; and lately Dr. Mackay was allowed to perform an operation on Mrs. Tán, the young wife, which was very successful. There were several Hunanese present. I think they all had firmly believed in the tales of missionaries taking out eyes and hearts for medicine, and had only just learnt that we were not the awful brutes we are described in Hunan as being. Yesterday young Mr. Tán, accompanied by two other Hunanese gentlemen, came to the Mission House. They wanted to have an English meal! So we had them to lunch, and it was fun to hear their questions and see them handle forks and knives. Before lunch they wanted to hear the harmonium played; so we played some tunes and got these men to sing "Oh, what has Jesus done for me!" of course explaining to them what the words meant. Then, after lunch, I showed them some pictures with the magic lantern of Cambridge, London, Peking, &c., and then gave them nearly half an hour's talk on some Bible pictures about Christ. So that, without knowing it, they got a good deal of preaching with the lunch. We do hope that the men will be reached in some way, and that, perhaps, old grandfather Tán may find something to unlearn, and, better still, something to learn.

S. L. H.

### INDIA.

MISS GILL reports that a young woman, who was baptized on the first Sunday in 1894, has recently returned to Benares, after having passed through a year's training at the Converts' Home, Allahabad. At her own request she is also going to be trained as a nurse at the Indian Female Normal School Mission Hospital. "She has been a great joy to me," adds Miss Gill, "for I believe she is really true, and not a sham Christian. She is a most unusually brave girl for a

native. When she came out as a Christian, her own people persecuted her terribly, and her uncle (master of the house) forbade her with terrible threats ever to come into his house again. However, directly she returned from Allahabad she asked to be allowed to go to her people, and she went and spoke out so bravely that I quite hope that she will influence the whole of that household for good. She will have grand opportunities in the hospital." Miss Gill also gives utterance to the following brave words:—"I wonder more and more however it is that the Benares people can go on hearing as they do and yet not believe our words. Perhaps it is going to be the very last place to be won for Christ. Any way, we will not give up preaching and telling till they are won. They will *have* to give in some day."

### MADAGASCAR.

IN the January CHRONICLE we commenced an account of a visit paid by the Rev. A. S. Hockett and a native pastor to some of the Tanala tribes to the east of Betsileo. Proceeding in a southerly direction, Mr. Hockett and his colleague reached Antsahasinàka, a large town on the opposite side of the River Faraony. "Antsahasinàka may be described as a veritable cave of Adullam, as it is chiefly inhabited by runaway Hovas, who for crime, debt, and other causes have escaped thither for refuge from the hands of the law. On approaching the town many began to load their guns and prepare for a fight, thinking we were probably officers of justice; but still we proceeded, and through the kindness of a trader got across. But none of the Malagasy ventured out of their houses to see who we were, so unlike them when a stranger appears. We, however, obtained a house and sent a message that we should like to see the king. In due course the reply came that I might go, but my Hova companions could not. The Lapa, or palace, was a primitive structure made of wood and rushes, with an immense rum barrel on top in the centre. The king was a Hova, as also his first, second, and third, who were formerly officers of the Government, but who, for some delinquency or other, had put their necks in danger and so fled there. They openly confessed that they were in opposition to Ranavalona, and had made a blood covenant with Ratsindraofina, King of Ikongo, the only authority they acknowledged. I told them what our purpose was, but they gave a decided refusal to our holding any service in the open. Ratsindraofina and his people had been deceived in past days, and to them the word 'praying' was synonymous with 'deceit.' I there and then spoke to them all as simply and earnestly as I could, and have reason to believe that some of them took my words to heart and desired to return to God. As we could hold no public service, we devoted the remainder of the daylight to personal conversation with those we came across, and in that way sowed the seed of the Kingdom. At dusk we called our men together in our



house and held our usual evening service, to which a few of the inhabitants came, and at the close several stayed for further conversation. Beyond a few people outside jeering and making uncomplimentary remarks, there was nothing then to awaken the least anxiety, but at midnight we were aroused by the blowing of horns, shouting, and orders to go to the Lapa, or palace yard. It was said a messenger from King Ratsindrafina had arrived. We, of course, remained in our house, and were not a little startled when, about an hour afterwards, our place was surrounded by upwards of two hundred of the Itsiamboalahy tribe, shouting their war songs, hurling large pieces of wood and stones at the house, threatening our lives, and so on. We simply prayed that the Lord would teach us what to do in the matter. This continued all night, and early next morning we were summoned into their presence, and, as I had got an inkling that the cause of the disturbance was owing to my having Hova with me, I told them that the whole of the affair pointed to me; the Hova were simply my followers; that I was the friend of their king, as they knew well, and had had the king's son in my school, and wished to visit the king on my way home; that I did not bring hail or storm, or thunder or lightning, but friendship and love, and wished them all to know the way to peace. But, as they were afraid of my Hova followers, I would go back by the way I had come. There was some altercation between us, they asserting they would take us up to Ikongo (it is full three days' journey from there), and I being determined not to go there, as the night's experiences had shown it would be unwise to take any Hova with me. It seems that they had resolved on spearing Rainizavary and another lad, Rakotomanga, to death, as they took them for spies, and the only thing that saved them was being in the same room with me. Ultimately we got away, crossed the river, and at our first stopping-place sang 'Praise God from whom all blessings flow,' and gave Him special thanks for the deliverance. My colleague, in describing our experiences, said it was almost like the deliverance of Daniel from the lions' den, and for him it was indeed a very narrow escape, and it is hard to conjecture what might have happened to the rest of us in the tumult. This shows what a long time hence it will be before the Hovas can evangelise the outlying tribes, the antipathy to them being so great. They take a certain amount of enlightenment with them wherever they go, but they are often utterly unscrupulous, and excite such strong feelings of suspicion and dislike that their influence is the very reverse of what it ought to be. Truly, we need a forward movement in Madagascar. Our young men's Christian Endeavour are very warm on the subject, and yesterday two offered to go out and simply depend on God for their living, and others are anxious to join them, but it would be a shame on the Christian Church to let them. We have the men coming forward. I hope they will not be kept back for want of support."

## SOUTH AFRICA.

A TOUCHING  
INCIDENT.

THE Rev. Roger Price, of Kuruman, accompanied by Mrs. and Miss Price, paid a visit to Griqua Town to open the new chapel there. The poor Grikwas assembled from far and near, and had a happy time. "One poor paralytic," says Mr. Price, "had himself brought in his wagon, a journey of seven or eight days, to be present at the opening, and join his fellows in their joy over the completion of their new temple after their prolonged dispersion. Poor fellow! he was, after all, too ill and weary with his long journey to allow himself to be carried to the chapel, and asked to have the Lord's Supper at his wagon, with which request I was able to comply." The Rev. Mr. Meyer, of the Dutch Reformed Church at Griqua Town, preached the opening sermon in Dutch. Magic lantern entertainments, given by Mr. Price on two evenings to the Europeans and natives, added greatly to the enjoyment of the festive occasion, and helped to swell the amount of the building fund, which up to that time had been rather behind.

## CENTRAL AFRICA.

A NEW  
CENTRE.


THE missionaries forming the Tanganyika District Committee have resolved upon the formation of a new station on the Ulungu Plateau, as near the Liendwe Valley as possible. The Rev. D. P. Jones and Mr. Nutt have removed from Fwambo to the new centre at Kambole. From the place selected the population of the valley can be reached in four hours. There are also several villages on the plateau within reach of the new station, and the villages already occupied by native teachers can be more efficiently taken under the supervision of a European at the new station than from Niamkorlo. Further, there is every prospect that a considerable population will soon gather round the missionaries, as was the case at Niamkorlo and Fwambo. The new station will possess all the advantages of Fwambo, being at the same elevation, and having an excellent water supply. It can be reached from Niamkolo in about two days overland, or in a single day by boat. The removal of Mr. Nutt to the new station has necessitated the transference of Mr. and Mrs. Hemans from Niamkorlo to Fwambo. Mr. Hemans opened a school at Fwambo's village with ninety-three children in attendance, and the number has daily increased, as has also been the case with the school at the head station. Upon the day on which he wrote (November 2nd) there had been 287 children at the former school and 153 (boys only) at the latter.

## NEW GUINEA.

FRUIT FROM  
OLD SOWING.

WRITING from his new home at Vatorata, which is about a mile and a half from the port of Kapakapa, where, at the small native village, the Mission has long had a station and teacher the Rev. W. G. Lawes says that at the

end of October he met the large number of candidates at Port Moresby of whom he wrote recently. As the result of consultation with the teacher and the church the whole of them were admitted by vote (as is always the practice) to church fellowship, and on the following Sunday he baptized sixty-eight. On the next Sabbath they all sat down to the Lord's Supper. They seem very earnest and sincere, says Mr. Lawes, and come from all parts of the three villages of Port Moresby. Many of them are old scholars, who for a time had left the Mission—the fruit from old sowing. Doubtless Mr. Dauncey is also rejoicing in these results. On a recent visit to Kivori he had a very happy experience. The two New Guinea teachers, he says, are working well, and seeing the results of their labour. Both the schools were in first-class order, and at the service there were nearly 400 worshippers. After the examination he baptized thirty-four adults. Afterwards the church members brought eighteen of their children for baptism. "I would like a few more days' work like this," is a very natural wish for Mr. Dauncey to express.



## NEWS



## FROM OUR STATIONS

### PERSONAL NOTES.

CHINA.—The Rev. Jonathan Lees, of Tientsin, has received a most pathetic letter, signed by representatives of the churches in the Yensan district. "They themselves likened it to the cry from Macedonia in St. Paul's vision—a cry for teachers and guidance. Would that we could do tenfold more than they ask. Alas! we cannot do that. Yet the whole country thereabouts has been open to us for years, and any worthy effort might have won thousands to Christ. But what are the two or three men we could send them in view of their dense ignorance and many needs? Oh, that God would raise up some native apostles! While we are very slowly training the few preachers, the people are dying without hope. Here is something for our English friends to pray about."—The Rev. J. Parker has received a letter from his deacons at Chao Yang, written three weeks after his departure. The senior deacon and the native preacher had paid a visit to the new station commenced last year, and were greatly rejoiced to find such a deep interest shown by the people in the Gospel. The number of inquirers who had enrolled their names numbered eighty persons, and these were diligently learning the catechism and attending the services held by the native preacher. The people have asked for a teacher who can spend his time in the day teaching their children, and at night can also teach the older people who cannot read. The deacons decided to ask one of

the Christians at Chao Yang, who is a good scholar, to undertake this. The preacher has been unable to hire premises for a chapel, but one of the inquirers (a farmer) has given a part of his dwelling for that purpose.

INDIA.—Miss Leila G. Robinson, of Berhampur, is coming home in the s.s. *Carthage*, sailing from Bombay on February 23rd.—Miss Marris wrote, on her arrival at Benares, that it was delightful to see the bright faces of friends, teachers, and native Christians. She notices a very distinct change and improvement in the tone of the Mission generally, a ring of sincerity and heartiness about work, and a hopefulness that was painfully wanting five or six years ago. Recent baptisms have cheered and inspired all the workers.—Miss Theobald removed from Benares to Mangari, rejoining her brother there, on the last day of the old year.

AFRICA.—The Rev. Roger Price, of Kuruman, having received a very pressing request that he would visit Morokwain and Ganyesa, and many other smaller villages in that portion of his district, as the people were utterly unable to come to Kuruman, he arranged to go to Ganyesa, about eighty miles north of his station. The people from Morokwain, forty-five miles further, met him there in large numbers, as also from other villages. The chapel, which is a pretty commodious one, would not hold the people, so they assembled—a very large and cheering gathering—under some seringa trees hard by. About twenty new members were received, several marriages were performed, and a goodly number of children were baptized. An English service at the Police Camp brought a very hard and happy day to a close. The pleasure of the visit, to Mr. Price, was greatly increased by the company of Mr. Bain, the Kuruman magistrate, and Mr. C. Willmore. Mr. Bain is the son of a missionary and Mrs. Bain the daughter of a missionary, and both have brothers working as missionaries. Mr. Bain holds services for the Griqua people at Kuruman Fountain every Sunday morning.—The Rev. F. W. Kolbe, one of our retired South African missionaries, sends to the Foreign Secretary a message of congratulation upon the Centenary. He says: "I should like to join the large company of the Society's workers who send you and the Directors their heartfelt congratulations on the Society having reached the hundredth year of its existence. What a wonderful growth under God's wonderful blessing! May the Lord continue to greatly bless the Society in the future; may also the Forward Movement be a success, to the glory of God; may you and all those who work and wait with you not be disappointed, but richly experience the help and blessing of a living and prayer-hearing God! From the very first the Society has shown great faith in the Head of Missions, for one cannot but admire the courage of sending out as a first instalment twenty-five missionaries at once to the South Seas. I doubt not that the Society will be able, under God's blessing, to do now what it attempted and carried out in strong faith one hundred years ago. May the celebration of the Centenary of the Society be accompanied with much blessing and encouragement!"—Mr. W. H. Nutt, of the Tanganyika Mission, has paid a visit to Lake Rikwa, accompanied by a small company of men and boys. The lake, he says, is gradually shrinking from



all sides, especially from the north. It is simply a huge mud hole, having no outlet, and yearly becoming smaller. Yet he is convinced that at one time it must have rivalled Lake Tanganyika in width. The circular tour to and from the lake was accomplished in seventeen days. Mr. Nutt did a little to break the heathen darkness with the rays of Gospel light, and the monotony of settled station life, by a most enjoyable run through Fipa and Uwanda. Mr. Nutt took careful notes of the distances travelled, population, industries, religion (the worship of spirits), and conditions of the people. The population of the district passed through—a walk of 244 miles—he estimates at not exceeding 5,000.

**SOUTH SEAS.**—The Rev. W. E. Clarke expected to leave Apia for England at the beginning of March, the Rev. W. E. Goward taking his place.—The Rev. Dr. Davies will have left for home before that date; also Miss Large, on her transference to Rarotonga.—Most of the missionaries in Samoa have been more or less disabled by the influenza, some of the ladies having been very ill. The wet season has opened with a distressing amount of sickness, and a large number of deaths both amongst Europeans and natives.—The Samoan District Committee has paid the following tribute to the late Rev. George Pratt:—“That we record the death of the Rev. George Pratt, at Woollahra, Sydney, on November 25th, and take this occasion to express our warmest tribute of esteem and admiration for his honoured memory. Of the present members of our Committee only one now with us (the Rev. Dr. Davies) was associated with Mr. Pratt during a portion of his forty-and-one years' connection with our Polynesian Missions generally, and the Samoan Mission in particular; but we have in a real sense entered into his labours. His rare linguistic talents were ungrudgingly devoted in uninterrupted service, along with the other members of that very notable Translation Committee, in the translation of the Samoan version of the Scriptures. The well-known accuracy and purity of that translation was, we have been assured, largely due to the research and thought bestowed upon its revisions by Mr. Pratt. The *Ninean* New Testament owed something to his personal revision. Mr. Pratt's own Dictionary and Grammar of the Samoan language, his contribution to the knowledge of Polynesian folk-lore, his choice translations of standard hymns of the Church Universal, his books in aid of the study of Holy Scripture in the Samoan dialect, are all evidence of his high talents. We gratefully recall his long and faithful career as missionary in charge of the Matautu district. He was the last of a distinguished band of contemporary missionaries, all now removed by death. We desire to express our deep sympathy with Mrs. Pratt and her family in this bereavement.”—In the *Bookman* for February we read that when in October last year the Samoan chiefs had completed constructing a section of the road for Mr. Robert Louis Stevenson and his family, the novelist entertained the chiefs and a number of Samoans, along with other friends, and then delivered a long and impressive address, in which he referred to the parable of the Talents (Matt. xxv. 14—30), and, continuing, impressively asked: “What are you doing with your talent, Samoa? Your three talents, Savii, Upolu, Tutuila? Have you buried it in a napkin? Not Upolu at least. You have rather

given it out to be trodden under feet of swine; and the swine cut down food-trees and burn houses, according to the nature of swine, or of that much worse animal, foolish man, acting according to his folly. ‘Thou knewest that I reap where I sowed not, and gather where I have not strawed.’ But God has both sown and strawed for you here in Samoa; He has given you a rich soil, a splendid sun, copious rain; all is ready to your hand, half done. And I repeat to you that thing which is sure; if you do not occupy and use your country, others will. It will not continue to be yours or your children's, if you occupy it for nothing. You and your children will in that case be cast out into outer darkness where shall be weeping and gnashing of teeth. For that is the law of God which passeth not away. I, who speak to you, have seen these things. I have seen them with my eyes, these judgments of God. I have seen them in Ireland, and I have seen them in the mountains of my own country—Scotland—and my heart was sad. These were a fine people in the past—brave, gay, faithful, and very much like Samoans, except in the one particular that they were much wiser and better at that very business of fighting of which you think so much. But the time came to them as it now comes to you, and it did not find them ready. I do not speak of this lightly, because I love Samoa and her people. I love the land; I have chosen it to be my home while I live, and my grave after I am dead; and I love the people, and have chosen them to be my people to live and die with. And I see that the day is come now of the great battle—of the great and the last opportunity by which it shall be decided whether you are to pass away like these other races of which I have been speaking, or to stand fast and have your children living on and honouring your memory in the land you received of your fathers.”

**NEW GUINEA.**—Mrs. Ingram having suffered very bad health since her departure from England and during her brief residence in New Guinea, Mr. Ingram has been compelled to take her to Sydney for change and advice, and most likely will very shortly have to bring her back to this country.



**T**HE Church at Clapton Park has always taken a warm interest in the Society, and contributed liberally to its funds. The Rev. H. Harries, M.A., has now issued an earnest appeal on behalf of the Centenary Fund, in which he suggests the following practical steps for helping on the work of the Society, which are well worthy of imitation in other quarters:—(1) Donations; (2) Weekly or Monthly Sums during 1895 for the Centenary Fund; (3) A Sale of Work in the autumn, one half of the proceeds from which are to go to the Centenary Fund, and the other half to the Home Missions of the Church at the Grove and Glyn Road; and (4) Annual Subscriptions, as it is even more important to increase the annual income of the Society than to raise a special fund. Messrs. Anvache and Carter have

been chosen treasurers for the Centenary Fund, and a committee has been appointed for carrying out the above schemes, with Miss Maynard and Mr. F. Woollacott as joint secretaries.

A MEETING to inaugurate the Centenary among the churches of the eastern district of the Thames Valley was held on Wednesday, January 16th, at Union Church, Putney, H. H. Cozens-Hardy, Esq., Q.C., M.P., presiding. There were present, besides the chairman, Revs. James Chalmers, R. Lovett, M.A., J. G. Rogers, B.A., G. H. Wilkinson (Baptist, Putney), J. Rodwell (Wesleyan, Putney), W. Edwards (Brentford), H. J. Shirley (Fulham), F. Baron (Mortlake), Professor Redford (Putney), and P. Martin (Richmond). In his opening address Mr. Cozens-Hardy discussed the question: "Is Missionary Work Deserving of our Support?" Mr. Lovett followed with an account of the past hundred years' work of the Society. Vigorous speeches were also delivered by the Revs. J. G. Rogers and J. Chalmers, and at the close of Mr. Chalmers's speech a collection for the Centenary Fund was taken, and two subscriptions, each of £50, from Mr. E. Rawlings and "An Old ex-Director" were announced. Rev. Professor Redford closed the meeting with the Benediction.

THE Rev. W. B. Selbie, M.A., in order to stimulate interest in the Society, has commenced, at Highgate Congregational Church, a series of addresses on the history of the Society. Believing that most of the indifference to missionary work is due to ignorance, he proposes to take advantage of the Centenary Celebration to call the attention of his congregation once every month or six weeks during the present year to the work of the L.M.S. His method is to take in turn each of the chief fields occupied by the Society and to give a brief account of the agents in the work, the methods employed, and the results achieved.

THE Bridgwater Congregational "Missionary Hundred" have agreed to provide a chapel for Keh-chhù, Hui-an, to be called Kiò-tsúi (Bridgwater) Chapel, as part of their special gift in the Centenary Year. They have already raised £27 of the £50 needed, and have adopted the plan of selling "threepenny bricks" (represented by cardboard) to raise the remaining £23.

LAST June twenty-three young people, members of the Guilds, Park Chapel, Camden Town, were entrusted with one penny each to trade with on behalf of the Centenary Fund of the London Missionary Society. At the closing meeting of the old year, sixteen of the members rendered an account of their stewardship, many of them mentioning to the Auxiliary secretary, as they handed in their proceeds, the various ingenious plans to which they had had resort. The total amount realised was £4 4s. 7d.



A RECORD of medical missionaries in *Medical Missions at Home and Abroad* suggests that the altogether unrealised disparity between the vast numbers of qualified medical men, and the very small number of medical missionaries, is an evidence that the day is still distant when the exhortation of our Lord to His first disciples will be out of place: 'Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest.' The number of medical missionaries holding British degrees or diplomas has advanced to 202, a net gain of seventeen on last year. These gains would have been greater but for the war in North China, which keeps back several accepted medical missionaries from proceeding to Manchuria. Of the new missionaries India takes eight, Africa five, China two, Palestine one, and Madagascar one. India has now overtaken and passed China and heads the list with sixty-five medical missionaries, while China has sixty-three. Africa has gone up to thirty-eight, Palestine has fourteen, and Madagascar has five. The medical sisters have added two to their numbers—one for North Africa and the other for Bangalore, making twenty-seven in the field. There are over 26,000—see "The Medical Directory" (Churchill), 1894—medical men in the three kingdoms, and 202 represent us as missionaries among the vast heathen, Mohammedan, and Jewish races of the world. Less than one per cent. in the profession which possesses the most effectual key to open the door for the Gospel has yet been found to volunteer for the service which is essentially *The Royal Service*. Besides the 26,000 at home there are 3,209 men holding British degrees and diplomas who have gone into all the world for a livelihood, over against the 202 who have gone to the mission-field to exalt the Lord Jesus Christ. There is a further host of 2,426 medical men who serve the Queen in the Army and Navy and Indian services, against the 202 who have chosen the direct service of the King of kings. We are greatly ashamed of such a record. It is humiliating in the highest degree. What a change has yet to be wrought before He is rightly honoured who alone is worthy of honour! An analysis of the schools of medicine from which the medical missionaries have proceeded reveals the following:—University of Edinburgh, 45; University of Glasgow, 27; University of London, 12; University of Dublin, 9; University of Aberdeen, 7; University of Cambridge, 6; University of Durham, 2. Neither Oxford nor Victoria Universities supply a medical graduate to the mission-field. Then we have Fellows of the R.C.S. England, 2; Members, 23; Fellows of the R.C.S. Edinburgh, 4; Licentiates of the College of Physicians and Surgeons, Edinburgh, 58; Licentiates of the Society of Apothecaries, 3; Licentiates of the King's and Queen's Colleges, Ireland, 3."



ANOTHER Norwegian missionary, writing from the West Coast of Madagascar, speaks of the immense force which heathenism exercises over those who have been brought up in it, and asks: "How do any of them ever get the power to break with heathenism?" He relates the sad confessions which men and women alike, and even young people, make when they become converts to Christianity, the crimes of every kind with which they are stained, and the recital of which fills the missionary's heart with horror. And he concludes: "We who have ourselves known the power of the Gospel know that the power to break with heathendom can only come from Him who is the sinner's Friend, and who came to seek and to save the lost."—*Norsk Missions Tidende*.

THE *Missions-magazin* of the Basle Society for December contains an article by Dr. Haller, one of the staff of the Mission Institute at Basle, on "Mission Life in England." The writer has no hesitation in giving England the first place in missionary work; but many things in English methods, both of awakening missionary zeal, and of training missionaries, do not commend themselves to him. He criticises, however, with reservation, and with the modest admission that fuller knowledge might have dissipated his objections. We may be allowed to remark that he is under an error if he imagines that any of the great missionary societies send out doctors who have not gone through the full course of a doctor's training. They know too well that there are far too many quacks in heathen countries without the missionary adding himself to their number. The writer concludes with an earnest expression of admiration for three things in the English attitude towards missions: the holy zeal for the cause of missions; the faith in the victory of the Gospel; and the fidelity in prayer for the coming of the Kingdom of God throughout the whole world.

At a recent conference in Madagascar of the missionaries and native pastors of the Norwegian Mission, the presiding missionary announced to the pastors that, owing to the Society's need of money, all salaries must be lowered. This painful decision, and the necessity of cutting down the work, he added, often drove him to despair. Hereupon one of the native pastors rose, and reminded the missionary of the state of things at his arrival in Madagascar, twenty-seven years before. Then he had to make his way alone without helpers; and the indifference of the natives and the difficulties and hardships which he had to bear might well have driven him to despair. But he did the Lord's will in patience. And now the Mission had 250 native helpers, and about 10,000 converts. "Let us thank God for His mercies," said the native pastor in conclusion; "and if our salaries have to be reduced, we hope that the work will still go forward, for this work is laid upon us; we have chosen it out of full hearts. May the Word of God have full course, and the Church of Madagascar soon be able to support itself!"—*Norsk Missions Tidende*.

A POOR woman in Norway was at a missionary meeting one day, and when the collection was made she had in her purse one *krone* (1s. 1½d.) and one piece of five *ore* (about ½d.). She intended to put the latter coin in the box, but by mistake put in the former.

When she saw the mistake, she was rather vexed at first, but consoled herself with thinking that it was the Lord's affair, and that He would have it so. The next morning she heard that the money collected at the church had been stolen by thieves; and the thought passed through her mind that she would rather have kept the *krone* than that thieves should have got it. And while she was walking along thinking of this, she saw a *krone* lying on the road before her. "And what did you do with it?" asked the lady to whom she told this story. "Why, of course I gave it to the Mission," she replied, "for then I understood that the Lord wished to try me, whether I would really give Him the money or not."—*Norsk Missionslaesning*.

IN our December number we referred to a spiritual awakening in the schools of the French Protestant Mission among the Barotsi, on the Zambesi. The January number of the *Journal des Missions Evangeliques* gives a most encouraging account of the progress of this movement. M. M. Jalla writes, in September, from Kazungula:—"What joy and encouragement God has given us since my last letter! Since August 5th we have seen fresh believers declaring themselves openly for the Lord every Sunday, and confessing their sins. All our young girls have taken the decisive step, and all our boys, except one; besides this, six of our workmen, then two women, and finally two men from the village have declared themselves, and the blessed influence of the Holy Spirit is felt everywhere. Our Monday evening meetings, which were begun in April last with a few young people, are quite transformed. To-day thirty converts meet in the chapel, and, after some words of exhortation, we try to make them express their thoughts freely. We question them on difficult passages; we ask after their experience. How interesting it is to be present at the awakening of a soul, and to see it making progress from week to week! There is no doubt about the seriousness of the work, especially among the workmen, and among some of the girls and boys. Their zeal to bring in others surprises and delights us. All feel that they have taken a decisive step, and broken with sin, which had seized even the youngest of them, and they bless God for having made Himself known to them. They will have many trials and temptations to endure; may God grant that they may abide faithful! A girl told us how her mother had beaten her because she no longer believed in the superstitions of the place, and, instead of replying, she had quietly wiped away a tear. A workman related how, when talking to men who excused themselves on the ground that they could not understand the missionary preaching, he replied: 'But you understand the missionary very well when you go to ask medicine of him, or when you bring him things to buy. Why do you say you do not understand him when he talks to you of God, and speaks the same Sekololo as you do?'" A still later letter reports that the movement is spreading to the other mission-stations on the Zambesi, and that the chapel at Kazungula, which will hold 300 people, will soon be too small for the increasing congregations.

LEALUYI, the station founded by M. Coillard hardly two years ago, on the banks of the Zambesi, is situated on a little hill, raised only a few feet above the valley; it used to be an

execrated and detested place, where sorcerers were burnt, and at the time of the inundations it was haunted by innumerable swarms of insects and legions of reptiles. Now the island is transformed; there are no more swamps, no more jungles. Besides the buildings of the station, which look something like a Dutch village, there is a causeway, and a foot-bridge, which is the astonishment and delight of the natives. These works, which are the results of a patience and tenacity which it would be difficult to imagine exactly, are certainly an image of the progress which the work of God is making among the Barotsis.

—*Journal des Missions Evangeliques.*

## FRANCE AND MADAGASCAR.

### A REMARKABLE LETTER.

THE *Times* of Tuesday, January 29th, contained a trenchant letter from Father Vaughan on the above burning question. Father Vaughan is a brother of Cardinal Vaughan and a priest of the Roman Catholic communion, who, having travelled in Madagascar, has become deeply interested in the natives. Into the political side of his contention we will not follow him. We cannot, however, refrain from quoting the emphatic terms in which he speaks of the native Christians:—

“Is it that France is so religious that in her zeal she wants to take Madagascar under her wing for Christianising purposes? No, Madagascar\* is no longer a heathen, but a Christian country. Her Queen, Ranavalona, is Christian, her Prime Minister and his colleagues in the ministry are Christians, her teachers in the schools are native Christians, her people are fast becoming Christians, and her laws are Christian, more Christian than the laws of France. At the coronation of the present Hova Queen a Malagasy Bible and a copy of the laws of Madagascar stood on a table beside the throne; and over the canopy of the throne were inscribed:—‘Glory to God. Peace on earth; good will to men. God be with us.’

“When she † delivered her Royal Message on July 14th, 1878, she began by saying:—‘I thank God above all things that the Gospel of Jesus Christ Our Lord has been preached in my kingdom that my people may know the true God and His Son Jesus Christ, and so possess eternal life.’ She banished from the land all idolatrous laws and practices. She issued a new code of laws. These laws forbid idolatry, murder, robbery, witchcraft, superstitious games, the *tangena* (the ordeal by poison), polygamy, divorce, drunkenness, &c. They make Christian education and the observance of the Sunday obligatory, and guarantee full liberty of religious worship. Cathedrals, churches, and chapels, with their Christian schools, have risen up everywhere; and the light of the Gospel is spreading far and wide its healing influence, dissipating the pagan darkness which once covered like a black pall the fair island of Madagascar.

“Should France obtain by bloodshed and the sword the upper hand in the internal administration of that Christian island, it

\* For Madagascar, read Imerina (the Hova territory).

† Her predecessor.

will be most disastrous for the cause of Christian civilisation. The French Government is anti-Christian and infidel in its principles. It would, therefore, be sure to change the present Christian system of legislation for one that is anti-Christian. It would abolish the present laws enforcing Christian education, the inviolability of marriage, and the observance of the Sunday. It would be sure to persecute, or, at least, restrict and hamper the missionaries in their now unimpeded work of Christian evangelisation. It would set up as in France a godless, atheistical system of education for the rich and for the poor, and so introduce into the island an intellectual slavery far more terrible than the slavery that affects merely the body.

“A most touching sight was witnessed the other Sunday in the Royal Chapel in Antananarivo. The Queen, after having offered up public prayers to implore the God of Armies to deliver Madagascar from their enemies, suddenly stood up, and addressing her people as a second valiant Judith, ‘She counselled them not to be afraid, for God always helped those who have right on their side, and that it is in Him she trusts; for the success of war is not in the multitude of the army, but strength cometh from Heaven.’”

## ANNOUNCEMENTS.

### DEPARTURES.

THE REV. JOSHUA KNOWLES, MRS. KNOWLES, and infant, returning to PAREYCHALEY, Travancore, South India, embarked for MADRAS, per steamer *Coromandel*, January 18th.

THE REV. S. E. MEECH, returning to PERING, and MR. JAMES H. BENNETT, M.R.C.S., L.R.C.P., and MRS. BENNETT, appointed to TIENSIN, North China, embarked, the former for SHANGHAI, and the latter for HONG KONG, per steamer *Glenarry*, January 23rd.

MISS MACDONNELL, returning to NEYOOR, Travancore, South India, embarked for BOMBAY, en route for MADRAS, per steamer *Ganges*, January 24th.

THE REV. SIDNEY A. BEVERIDGE, appointed to SAVAI, Samoa, South Pacific, embarked for AUCKLAND, per steamer *Tainui*, January 24th.

MR. J. C. THOMSON, M.A., M.D., MRS. THOMSON, and family, returning to HONG KONG, China, embarked at Southampton, per steamer *Bayr*, February 3rd.

THE REV. JOSEPH PEARSE, returning to FIANARANTSOA, Betsileo Province, Madagascar, embarked for MANANJARA, per steamer *Roslin Castle*, February 8th.

### ARRIVALS IN ENGLAND.

THE REV. J. A. HOULDER, MRS. HOULDER, and child, from TAMATAVE, Madagascar, per Messageries steamer *Petho*, to Marseilles, thence overland January 21st.

## TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Editorial Secretary, 14, Blomfield Street, London, E.C.

Telegraphic Address—MISSIONARY, LONDON.



# Centenary Supplement.

## CONVENTION TO BE HELD IN FOUNDERS' WEEK,

SEPTEMBER 21ST TO 27TH, 1895.

### PRELIMINARY PROGRAMME.

**Saturday, Sept. 21st.**—Afternoon: YOUNG PEOPLE'S THANKSGIVING DEMONSTRATION.

**Sunday, Sept. 22nd.**—SERMONS IN ALL LONDON CONGREGATIONAL CHURCHES. Special sermons in various places by selected ministers.

**Monday Sept. 23rd.**—MEETING FOR PRAISE AND PRAYER (Mission House), 12 to 1 p.m.  
RECEPTION OF DELEGATES (Memorial Hall), 4.30 to 6.30 p.m.  
THANKSGIVING MEETING (City Temple), 7 p.m.

#### *Two Addresses—*

“The World a Hundred Years Ago.”

“The Story of the Beginnings of Work.”

**Tuesday, Sept. 24th.**—PRAYER MEETING, 9.30 to 10 a.m.  
10 a.m. to 1 p.m.—

BRIEF DESCRIPTIVE PAPERS on the Present Condition of Work in South Seas and Madagascar, followed by questions and brief speeches not exceeding five minutes each.

(a) SOUTH SEAS. 10 a.m. to 11.30 p.m.—

*Three Papers*, 20 minutes each.

(1) Work in Samoan Group and Out-stations.

(2) Work in Hervey Group and other Islands.

(3) The New Enterprise—New Guinea.

(b) MADAGASCAR. 11.30 a.m. to 1 p.m.—

*Two Papers*, 25 minutes each.

(1) The Mission in the Central Province.

(2) Work among other Tribes.

**Tuesday, Sept. 24th.**—3 to 4.30 p.m.—

WOMEN'S WORK IN THE MISSION FIELD.

(1) The Home-life and the Position of Woman in Heathen Lands, and the Special Needs which arise from these Conditions.

(a) Girls' Boarding Schools—why essential?

(b) Need of Special Effort to Instruct Women Converts.

(2) Work in Heathen Homes.

(a) Its Nature.

(b) Its Special Difficulties in Connection with Confession of Christ.

(3) The True Position and Opportunity of the European Lady Missionary, and the relation this bears to her training and special qualifications.

*Three Papers*, 15 minutes each, and discussion.

6.30 p.m.—PUBLIC MEETING.

Indirect Results of Missions :

(a) On Trade and Science.

(b) On the Life and Thought of the Church at Home.

**Wednesday, Sept. 25th.**—9.30 to 10 a.m. PRAYER MEETING.  
10 a.m. to 1 p.m.—

ADDRESSES AND DISCUSSION ON QUESTIONS OF MISSIONARY POLICY.

(1) 10 to 12 a.m.—

*Two papers*, of 20 minutes each, on Education, followed by discussion.

(a) The Duty of the Missionary Society to the Children of Converts—how far should it go? In what form should it be carried out?

(b) Schools as a Means of Preparing the Way of the Lord—to what extent should general educational work be done by missionary funds.

**Wednesday, Sept. 25th.—**(2) 12 a.m. to 1 p.m.—  
**INDUSTRIAL MISSIONS.**  
 The Need for Industrial Missions.  
 (a) As an Elevating and Civilising Agency.  
 (b) As a Means of Support for Converts.  
 3 to 4.30 p.m.—  
**ADDRESSES ON AFRICAN MISSIONS.**  
*Three Papers*, of 20 minutes each, followed by questions.  
 (1) The Work in Bechuanaland and at Lake Ngami.  
 (2) The Position, Peculiarities, and Needs of the Matabele Mission.  
 (3) Our Work in Central Africa: as it is, and as it may be.  
 6.30 p.m.—**PUBLIC MEETING.**  
 General Subject.  
*Three Addresses.*  
 The Argument and Appeal for Foreign Missions stated in Relation to Present-day Thought and Knowledge.

**Thursday, Sept. 26th.—**9.30 to 10 a.m.—**PRAYER MEETING.**  
 10 to 1 p.m.—  
**BRIEF DESCRIPTIVE PAPERS** on the Present Condition of Work in India and China.  
 (1) *Three Papers* of 20 minutes each.  
 Our Work in North India.  
 Our South Indian Mission.  
 Travancore.  
 Followed by questions—closing at 11.30 a.m.  
 (2) *Two Papers* of 25 minutes each.  
 China—North and Central.  
 China—South.  
 Followed by questions.  
 3 to 4.30 p.m.—  
*Three Papers* of 15 minutes each.  
 (1) The Medical Work at present being done.  
 (2) The Place of Medical Work in the Mission Scheme.  
 Its Temptations.  
 Its Value as an Evangelistic Agency, and to open doors.

**Thursday, Sept. 26th.—**(3) **Medical Training.**  
 Its Importance for all Missionaries, and  
 Its Necessary Limitations.  
 To be followed by discussion.  
 6.30 p.m.—**PUBLIC MEETING.**  
 The Great Battle-ground of the New Century.

**Friday, Sept. 27th.—**9.30 to 10 a.m.—**PRAYER MEETING.**  
 10 a.m. to 1 p.m.—  
**ADDRESSES AND DISCUSSIONS ON QUESTIONS OF MISSIONARY POLICY.**  
 (1) The Training of Native Workers.  
 (a) Statement of our Present Training Institutions.  
 (b) Questions of Policy.  
 How far should Missionary Societies go in Training Native Ministers—in Literary Course, in Biblical and Theological Study?  
 The Relative Values of English and the Vernaculars as the Medium of Instruction. Should the Society be responsible for the employment and support of all who pass successfully through Training Institutions?  
 (2) Self-support and Self-government in the Native Church as affected by Considerations of Race, Previous Religion, and Present Social Conditions.  
 3 to 4.30 p.m.—  
**CHRISTIAN LITERATURE IN THE MISSION FIELD.**  
 (1) What has already been done by the Society in this direction.  
 (2) The Nature and the Extent of the Present Need.  
 6.30 p.m.—  
**SERMON and UNITED COMMUNION SERVICE.**





## THE MANCHESTER WOMEN'S CENTENARY GIFT TO THE SOCIETY.

DEAR SIR,—During the last three months of 1894 the women of the Manchester and Salford Auxiliary, L.M.S., banded into an Association for Women's Missions, have been busy among themselves, preparing to make their own special Centenary offering to the general funds of the Society. As the Fund is now closed, owing to a wish that it shall not interfere with the coming Self-Denial Week, or any of the early Spring collections, it may, perhaps, be allowed us, before girding ourselves for renewed activities, to invite our sisters of other districts to a similar effort. What we wish to urge is the principle of individual responsibility resting equally upon men and women, in the measure of their ability and opportunity, as regards this great subject of foreign missions. In the matter of giving to great causes women are apt to devolve the whole responsibility of the family upon their men-kind, and to deal with the money which they themselves control without tithing it for God's service.

Here, in Manchester, we have been urging that, although there are many of us who are not money *earners*, we are all more or less money *spenders*, and where there is a choice of purchase there is an opportunity of economy and contrivance to *some extent*, if the heart be set on it. And it is this setting of our women's hearts to the present crisis of which I desire to write.

For a long time the members of our Ladies' Association in Manchester have met monthly for prayer—not for the offering up of vague and general petitions, but of definite prayers for particular people and particular needs. Choosing a limited field of foreign work, whose missionaries could be individualised, and the requirements of their stations properly grasped, prayer has been intelligent, and so, of course, really earnest in seeking the specially needed help. We believe that our dear friends abroad have been blessed in consequence of these monthly meetings in that old city vestry; certainly we home-staying women have been blessed.

But those who have learned to pray cannot rest without offering to their Lord *themselves* and all that they can do; and so, as we considered the great Forward Movement and its present arrest, we resolved last September that a practical duty lay before us, and we set ourselves to work to gather among the women of our churches a fit offering, if possible, of a thousand pounds. This resolution entailed upon a few work of an unusual and trying kind, the offer having been made that some of our number would accept the invitation of any church to speak to its women on this great subject. In much timidity and inexperience this promise was fulfilled, about sixteen special meetings being addressed in different parts of the district. (And here we would like to whisper into the ear of any of our sisters who may feel such a task laid upon them, that only those who have, in such a way as this, put God's Spirit of grace and help for every time of

need to the test, know the full force of His promise: "*I will be with thy mouth*"; also how quiet-hearted the most nervous speaker may be made, trusting in Him.) The lady missionary resident in Manchester, Mrs. Richardson, of Madagascar, most kindly and acceptably spoke at several of our meetings. Our machinery consisted of a couple of circulars, a short notice or two in our local *Congregational Magazine*, and a few thousands of very stout envelopes, opening at the end and having a small, well-gummed flap, and bearing these words, in addition to the lady's name:—

### LONDON MISSIONARY SOCIETY.

(Manchester and Salford Auxiliary.)

#### WOMEN'S CENTENARY OFFERING.

Every woman, according as she purposeth in her heart, so let her give, not grudgingly nor of necessity; for God loveth a cheerful giver.

"Thanks be unto God for His unspeakable gift."

This was our envelope, and it contained a short explanation and appeal as our last word. On November 18th these envelopes were placed in the pews of all churches adopting this mode of making the collection, and on December 9th they were brought back and collected by ladies at the doors. On December 13th the president, secretaries, and treasurer met in the Grosvenor Street vestry, and, carefully guarding the privacy of each individual gift, the count was made. More than seven hundred pounds came in that morning, and at the present date the fund has reached rather over £950. We do not care to drag it up to the arbitrary sum at which we aimed by special pleading, because we have desired to make it the pure offering of willing hearts. We prefer to believe of each contributor that "she hath done what she could." Although the money has gone up to London as an united gift, particulars of the subscription of each church will be furnished, and will probably appear in the *CHRONICLE's* list under that church's name.

Our collection—from forty churches, missions, and meetings, as well as from a few separate individuals—has been full of surprises. It is some of the *poorer* communities from which the most generous gifts have come, considering their means. Truly this matter has been among us as a trer of spirits, a diviner and divider. Some rich women have given of their abundance, and felt no lack; others have given more nobly; while poorer ones have stinted themselves more or less severely, and the pennies of women with shawls over their heads, gladly offered for two or three weeks in succession, have made a goodly reckoning. But, in more than one instance, journeys and holidays were relinquished that the gift might be possible, and—perhaps crowning self-denial of all—the gift of a girl of twelve, made by the quite voluntary surrender of so specially prized a pleasure that the sobs battled with the smile as

she told her mother of her very original device for raising the money.

It is such gifts as these that we bear with reverent hands into the treasury at this time, humbly thanking Him Who has given the faith and the grace to yield some of life's choicest things for His service.

And this is the testimony that we have to bear: that it is not the large gifts of the few, even if in that manner the amount required could be obtained at once; it is the lesser gifts of the *very many* that will be of the greatest ultimate and permanent value to our Society. To teach every Christian man and woman in our churches to say no longer "*The*" and "*Your*," but "*Our Society*," "*Our missionaries*," would be not only to crown this Centenary Year with great gladness, but would insure the coming years with the best of all insurances, the consecrated personal devotion of the children of to-day—the men and women of the future.

God is surely setting us to work for this, and to *achieve the answer to our own prayers*—strongly working in us till we rise and do His will. "According to your faith be it unto you," we hear His voice in our hearts; and we cry unto His mighty Spirit: "Lord, *increase our faith!*"

Yours faithfully,

MARIANNE HAWORTH,

(President of the Manchester Ladies' Association for Women's Missions).

Bowdon, January 14th.

P.S.—Since writing the above the Fund has risen to rather over £980, including offerings from one or two other churches and schools, recorded elsewhere, and two anonymous gifts—one of £25, "*as a small tribute to a mother's memory*," and another of 10s., with the signature "*Wulfruna*."—February 8th.

#### WOMEN'S CENTENARY OFFERING.

	£	s.	d.
Broughton Park ... ..	33	5	6
Charlestown ... ..	1	14	3½
Chorlton-cum-Hardy ... ..	3	6	9½
Rusholme ... ..	31	10	0
Heaton Moor ... ..	8	10	0
Queen's Park ... ..	9	4	7
Withington ... ..	41	13	0
Levenshulme ... ..	6	1	0
Chorlton Road... ..	143	7	9
Do., S.S. ... ..	1	2	0
Zion ... ..	12	5	6
Octagon ... ..	4	1	3
Rusholme Road S.S. ... ..	7	18	6
Miss Hadfield's Class... ..	7	7	1
Saville Street ... ..	4	2	6
Vine Street Mission ... ..	0	8	10
Bowdon ... ..	409	15	8
Stretford ... ..	0	17	0
Richmond ... ..	9	1	2

	£	s.	d.
Broughton ... ..	4	2	0
Wilmslow ... ..	16	0	0
Stand ... ..	0	12	6
Sale ... ..	8	13	9
Knott Mill Mission ... ..	0	13	6
Do., Mothers' Meeting ... ..	0	1	9
Newton Heath... ..	0	7	7
Hope ... ..	28	11	6
Openshaw ... ..	25	2	6
Ashton-on-Mersey ... ..	1	0	3
Eccles ... ..	83	6	4
Oldham Road ... ..	9	8	6
Swinton ... ..	2	1	0
Besses-o'-th'-Barn ... ..	2	1	0
Rooden Lane ... ..	0	5	4
Highton Mission ... ..	0	17	7
Cavendish ... ..	3	14	8
Patricroft ... ..	2	1	0
Tatton Street Mothers' Meeting ... ..	0	12	0
Booth Street East ... ..	1	1	0
Personal Gifts... ..	26	7	10
	£952	14	0

#### SINGING THE CENTENARY THROUGH.

THE Rev. Stanley Rogers, to whose services in compiling the "Centenary Missionary Hymnal" this Society is so greatly indebted, writes as follows:—"From time to time I am in receipt of letters testifying to the impression produced by the rendering of 'The whole wide world for Jesus' at the missionary meeting in Liverpool in October last. Why should not similar impressions be produced at all our meetings? For those who desire to prepare for this, ample material is now provided in the Missionary Hymnal just issued, which I hope will soon find its way into every home, Sunday-school, and church. Therein will be found many new songs set to new tunes. I maintain that to celebrate this Centenary aright we need new songs. We have a story to tell of triumphs such as our fathers never dreamt of when first this Society was founded. They sang hymns suited to the times, and we read in the records of the powerful impression the singing produced in those great assemblies. But their hymns cannot be altogether appropriate to our times. Let us learn some of the new songs, and render them with new faith, new hope, and new love. Luther used to say, when depressed by the outlook of his great enterprise: 'Come, let us sing a psalm, and drive away the devil.' The specific is good for us in connection with our Forward Missionary Movement. Callous criticism, selfishness, unbelief, blocks the way—'Come, let us sing unto the Lord, and drive away the devil.' Only, however, let us see to it that the songs we sing are sung with heart and soul and strength. The droning way in which hymns are rendered at some of our meetings would seem rather to invite than repel the presence of the evil spirit. Better no song at all than songs sung listlessly and heartlessly."





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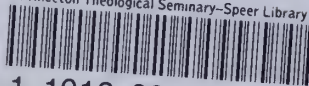


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